

# CHURCH MANAGEMENT

*A Journal of Parish Administration*



May — 1929



Mother's Day



Memorial Day

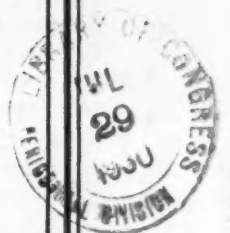


Feature Articles



VOLUME V

NUMBER 8



Church World Press Inc. Publishers  
Cleveland



**I**F YOU or any other minister preached while clothed in overalls, no doubt you would be severely criticized. Some would say you were either a fanatic or unbalanced mentally. Your church officials would inform you that the costume was beneath the dignity of your calling and out of harmony with the sacred surroundings, besides not being conducive to spiritual worship.

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Rev. \_\_\_\_\_

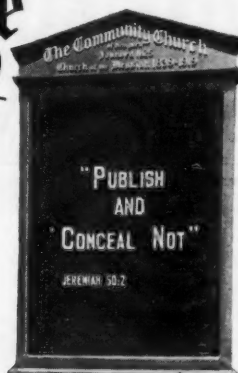
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VOLUME V  
NUMBER 8

# CHURCH MANAGEMENT

MAY  
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## The Editor's Drawer

### There Must be Something to this Church Management Business

Yes, there must be something to the church management and parish administration business. When we first started this magazine we had to look around to find a title and subtitle which would define just what we had in mind. So we decided on the following which appeared on the very first number, October, 1924.

### CHURCH MANAGEMENT

#### A Journal of Homiletics and Parish Administration

Some months later we had a copy of a new monthly issued by the publishing house of the Southern Baptist Convention. It was called:

### CHURCH ADMINISTRATION

Beginning with February, 1929, the Board of Home Missions of the Methodist Episcopal Church started a new publication. A copy is now before me. Here is the official name:

### THE PASTOR'S JOURNAL

#### A Magazine of Church Administration

And finally (for this month only, there will doubtless be others) here is a copy of April, 1929, of *The Expositor*, a minister's journal of some age, which has kept pretty close to expository material. But on the title page it has added a new sub-head. It is:

### Church Management

Yes, there must be something to this church management idea. And there is a great deal of satisfaction in feeling that we had the idea which has proven so good that it is worth imitating.

WILLIAM H. LEACH.

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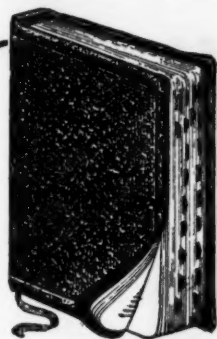
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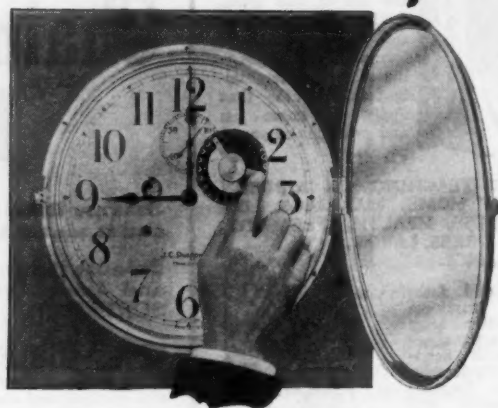
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VOLUME V  
NUMBER 8

# CHURCH MANAGEMENT

MAY  
1929*A Journal of Homiletics and Parish Administration*

Edited by WILLIAM H. LEACH

## Develop Them!

### A Minister Pleads For Help From The Denominational College

By Karl K. Quimby, Ridgewood, New Jersey

I HAVE just returned from the annual County Convention of Religious Education. In each of the eight discussions the outstanding question, in one form or another, was that of leadership. Our ideals are fine. We know exactly what to do, how to do it reasonably well, and why it should be done. But we lack the leaders of trained ability and power to put these ideals into effect. On arriving home, I found the telephone ringing and, on answering, discovered my church school superintendent on the wire. He was suddenly leaving on business for the remainder of the week, and he had exhausted his possible avenues for securing new teachers, and, plainly, it was my duty to handle the situation. It was with a troubled mind that I hung up the receiver because I immediately recalled that our director had said to me the day previous that he did not know what to do. Three classes and still no teachers for them in spite of all our work! He had interviewed five seemingly good prospects with no success. What was I to do? I wanted help.

At the aforesaid convention, where patent answers to stock questions are always too much in evidence, came a challenging appeal, "Where are we to get our leaders and teachers?" The all-wise leader briskly answered, "Develop them!" Now that leader was right. I know, because I have often made that same answer myself. In theory it is fine, but in how many cases is that answer insufficient to meet the dire need! How can you develop capable leaders when the entire process of training is inadequate both in time and thoroughness to develop leadership of the needed quality! Some churches do develop leaders but

If we did not feel that the issue raised by this minister is sensed by a large number of ministers of all denominations we would not publish it. There is no problem as vital with local churches today as that of lay leadership. The author of this article rightly asks the question whether or not the church colleges are doing their part.

most of them are unable to do so rapidly enough to meet the total need. What recourse has the pastor? Where can he look for help?

There is the steadily declining attendance. No one denomination has a corner on that. It is nation wide and alarming. The drift just now is against the Church. In one conference in three years the records revealed a shrinkage in enrollment of eighteen hundred and a loss in average attendance of over eight hundred. One denomination states its loss for four years as amounting to over two hundred thousand. How are the pastors to turn this tide? Theoretically it is easy. As soon as we make the church school sufficiently worthwhile, then you will find both children and youth attending. There has been a remarkable breakdown of authority in all of modern life. But it still exists concerning the Public School. Attendance is required by the law, by the will of the parent, and by general custom. Furthermore, there is the truant officer. But in behalf of the church school there is neither law nor officer. Even the custom is steadily becoming less binding. About the only thing which will bring the child to church school today is inter-

est. The child will gladly attend when there is interesting work to do, a sound pedagogy followed, and a worthwhile program in which the pupil may participate. But how create this interesting and vital program without adequate leadership! Here the average pastor wants help. He is not needing money for himself or his church; he is not in need of assistant pastors, efficient directors or anything else half as much as he needs capable workers and consecrated leaders. Church work lags behind because it is not sustained at a commanding level. Vigorous lives of young people can not be molded or remolded with a weak program. In a number of churches, the primary task of the director is to train leaders. Is there no better way?

Our standard training schools of various types have done remarkably well but far from enough. For instance they are unable to maintain high enough standards, and they can not produce leaders in quantity to enable the school to grapple successfully with the baffling problems of its own life. How can a person with a few weeks at a religious night school be expected to handle with a master hand the restless junior lads who are accustomed to the finely trained normal school expert for five days each week! Then, too, no matter how perfect the local training program may be, it misses the best material because of the large numbers of youth who attend schools and colleges. In our own church, we have forty young people away at school. These are our finest, most talented and responsive workers. When our young people's department lags, we are made keenly aware of the absence of

these capable folks. What is the pastor to do?

While these potential leaders are away, they fail somehow to develop either an inspiring interest, a valuable experience, or a practical ability in the vital processes of Church procedure. When these graduates return from college, instead of being a distinct help, they, themselves, not infrequently become another problem for the already overburdened pastor to confront. Of course, I can not say anything about the State Schools but I feel a word ought to be said about the denominational school. Naturally, one does not expect every college graduate to become an assistant pastor, but is it unreasonable to expect that a goodly group should return to the home church with a fresh appreciation of its work, with a larger familiarity with approved methods, and with a new willingness to carry the Church forward to a new day? Often the church college returns pupils farther away from us, less sympathetic with our work, more critical of our efforts, and more indifferent to our aims. Of course, many do return to the working force of the home church, but my observation is that they do it not because of what happened at college but because of what transpired in their lives before they left home. The non-religious character of many of our denominational colleges merits careful study. There is too much indifference to religion. It is too much of an extra. Dr. Moffatt wrote recently about "the heresy of the present day regarding beauty and religion as mere extras of life and therefore optional." Continuing, Dr. Moffatt said he was "struck with the lack of a positive religious attitude on the part of many of the younger instructors and that many of them pose as anti-religious or anti-christian both in science and philosophy." If we should have an audit of our institutions what would be the distinctive contribution of the Church College as apart from the State Schools? Could not these religious schools, among other things, furnish the Church with a new leadership? Is there no help here for the busy Pastor? One of the greatest sources of present help is the normal school. Will it be necessary for the Church to create and maintain religious normal schools for its educational program? Then, what is the church school for?

A college president recently made a strong appeal for support. He reminded the Church of its debt to the College. He pleaded for money, more money, and yet more money. Personally, I hope he gets it. Education is worth every penny it costs and more. But he would get it, I can not help feeling, more easily, much sooner, and find it given with a freer spirit, if he reversed his procedure. Not what the church owes the college, but

what the college owes the church! If the college announced that it had discovered the church, understood its great needs, and was aiming to come to its rescue, funds now unsuspected, would be available. Too long has the college been unconsciously short-changing the Church in leadership. There are in most of our colleges, pre-medical courses, special engineering courses, and numerous courses on general education. But I never could understand why these schools felt a heavier responsibility to train public school teachers than to develop church school leaders.

I hope I will not be misunderstood. I am not pleading for the church college to be turned into a prayer meeting. I

am only urging that the church college regard the church which created it, supports it, and sends it the students, as at least one of the major fields of noble service. It is within the power of the church college to contribute the new leadership equipped in spirit and ideals, experienced in methods and procedures, of which the church stands in imperative need. In a recent exhaustive survey, the authors conclude, "there is need to reconsider the place of religion in higher education. Paralleling the present effectiveness of technical instruction and training, undergraduates should be given fuller education in the appreciation of values, and of the controlling principles supplied by religious ethics."

# Neighbors' Day

—AT—

## Old Friendship Corner

Have you ever read the world's greatest Neighbor story?

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Jesus said: "Go THOU and do likewise!"

Ask your Neighbor to come with you to Old First Church

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**"Some Things Kansas City Has Taught Me"**

(Now what do you suppose he really thinks about K. C.?)

YOUNG PEOPLES' NIGHT—7:45

**FIRST PRESBYTERIAN CHURCH**

Tenth and Forest

The above display shows the way that the First Presbyterian Church, Kansas City, Missouri, advertised Neighbors' Day, a part of its Loyalty Month program.



# The Minister's Outside Speaking

By John R. Scotford, Cleveland, Ohio

**T**WO secret ambitions lurk in the breast of most ministers—to write a book, and to appear upon the lecture platform.

Every preacher enjoys facing a new audience. When one is enough of a novelty to be greeted by eager faces, public speaking is the finest of sports. Nothing warms the heart of a minister more than the approval of a new group of people.

Most of us hope that some day we may make a little money from our outside speaking. We hear of the fees which are paid to some men, we feel that we are as good as they are, and we wonder why the "pie" is not passed to us.

But the old style lecturer, like the professional evangelist, has fallen upon evil days. The Lyceum is almost dead, and the Chautauqua is badly wounded. The "talent" of yesterday looks and sounds both shopworn and weary.

Several explanations are offered for the collapse of the lecture platform. The movie, outdoor sports, the automobile, and last of all, the radio, have provided the people with a multitude of distractions which were formerly unknown. But the brutal truth is that the people have wearied of wind. They are no longer willing to pay good money just to hear a man talk. They demand more substantial food than that offered by the popular lecturer of the past. The war is over. People are fed up on uplift. The standard of education and intelligence has advanced. Many amateur speakers can outdo the old time "professional." Much of the mystery which once surrounded public speech has been dissipated. It is a trade at which anyone can try his tongue.

In spite of all this, there probably was never as much talking in public as at present. People no longer buy tickets and go to lectures, but they pay dues to many organizations, and attend a surprising number of luncheon and dinner meetings—and listen to a great many speeches. Groups are smaller and more specialized than in the past, but their number has multiplied greatly. Luncheon clubs, women's organizations, business associations are all looking for speakers. How can a minister qualify to get a hearing, and possibly to supplement his income with some extra earnings?

It is bad psychology for a man to ad-

Here is an article which was produced through personal experience. Back from a year's study of South America, Mr. Scotford turned his attention very seriously to the lecture platform as a field. His experiences and conclusion will be helpful to every minister who aspires to supplement his income with appearances before public or group gatherings.

vertise himself as a lecturer. The fate of the lecturer is somewhat like that of the prophet of Bible times. First there were great prophets, then there were minor prophets, and then there were false prophets—until the name became a term of reproach, and those who had a message from Jehovah called themselves "wise men" and claimed for their words no more authority than was inherent in their sense. So have lecturers declined, until the man who has a message for the public describes himself as a "specialist" of some sort.

The present demand is not for inspiring lectures, but for informing and interesting talks that do not run more than thirty minutes in length. People are more eager to hear the man who knows what he is talking about than the man who merely knows how to talk. Timeliness is worth much. The man who can illuminate what the newspapers print is most welcome. Anyone who can dress himself up some sort of a "celebrity"—codfish or otherwise—can be certain of many engagements.

If a minister desires to do outside speaking upon a pay basis he must have something which the other fellow has not. He must develop a "line" which is novel and distinctive. People have suffered under "pep talks" until their enthusiasm has popped. Most of us are bullet-proof so far as "inspirational addresses" are concerned. But the fellow who can tell us something that we do not know in an interesting way, gets our attention.

The fields in which one may specialize are legion. No one desires to hear an address on International Peace, but there are plenty of folks who are anxious to get a better understanding of our most colorful neighbor, Mexico. In what remains of the old lecture field it is significant that the explorers get the highest prices. People like to hear about the strange corners of the globe. At least one reverend gentleman has made a success of talking on our old friend, Ireland. Around Feb. 12 the man who knows something about Lincoln is always in demand. Great is the oppor-

tunity of the fellow who can popularize modern science—only he will soon see stars if he does not "know his onions." Literary and historic subjects seem to have lost their popularity. Race relations is a

highly explosive theme, but one of great intrinsic interest. The Negro is the most colorful person to be found in the United States.

For the ordinary minister the luncheon club is the most available opportunity for outside speaking. These organizations meet every week, secure a regular attendance by methods ranging from moral suasion to the attraction of a weekly drawing for a prize, and inevitably use a great many speakers. The secretary of a certain Rotary club made the illuminating remark, "From the point of view of community service, this organization is not much, but it really is quite an educational institution." The eagerness of the men in these clubs to learn has not been properly appreciated. The speaker who really has something to say is introduced in a way that commands attention, and is certain of a good hearing.

The prevalent tradition among ministers is that luncheon clubs do not pay their speakers. Of the smaller clubs this is frequently true, and probably none of the clubs pay all their speakers. Quite properly fees are not given to propagandists of one sort or another. In common with all editors, luncheon clubs do not aim to pay for sermons. Local preachers are expected to display their talents for the sake of the notoriety which they get out of it. Few organizations can afford a fee every week. Usually half of the programs are "sponged" from the multitude of people who like to hear themselves talk.

But even clubs that profess to pay no one will secretly provide fees for some of their speakers. The man who has something unusual to say, especially if he comes from a distance, will be paid anywhere from ten to twenty-five dollars, while some of the larger clubs pay even more. The Rotary clubs have more money than the Kiwanis clubs, and therefore pay better. The speaker usually sets the price at the time the engagement is made. The general principle is to "charge what the traffic will bear," with the speaker guessing as to what that amount will be. The man

who charges "either fifty dollars or nothing" cheats himself out of many engagements. Ten dollars is not a great deal of money, but when one does not travel far, enjoys a good meal, and has a happy time, it is not to be despised. A lot of dates at ten or fifteen dollars will get a man farther than a few engagements at twenty-five and fifty.

At present the arrangements for making dates are highly chaotic. Lecture bureaus with their commissions do not seem to be in good repute with either speakers or clubs. Many organizations have a horror of "canned stuff." The usual procedure is to appoint a program committee for a month, two months, or even three months, thus passing around the labor and responsibility. Each committee is likely to have a different idea as to what it wants. Naturally they look first to men they have known, and then cast their eyes afield to those who have been used by neighboring clubs.

For the minister who is certain that he has something distinctive to offer, a wise procedure is as follows. He might well ask for the privilege of addressing a local club without charge. Then he might diplomatically ask the secretary for the names and addresses of the secretaries of neighboring clubs. If you have made a good impression with the first club this information can generally be had. The next step is to write to these secretaries, telling them where you have spoken, and mentioning the amount of the fee which you expect. If your proposition is good, it will be accepted, and then the more clubs one has spoken before, the easier is it to make dates with the rest. Also it sometimes happens that the man who makes a good impression before a luncheon club will be invited back to speak before a school or college or some church group.

The speaker is like the prophet in that his honor usually increases the farther he gets from home.

If kept within reasonable bounds, outside speaking is a good thing for a preacher. It lends spice and variety to his life. He is encouraged to do his best at the difficult task of expressing ideas in a popular and effective way. The fact that he is welcome elsewhere increases his prestige with his own congregation.

Dr. W. A. Everett, of the Bureau of Standards, says that experiments seeking to put cotton into the candy, carbonated drink, and dye business will be made at the government chemical plant now under construction at Ensley, Ala. Dr. Everett is of the opinion that cotton hulls contain xylose, a rare sugar that costs \$102.26 a pound. This sugar is sweet, but indigestible, passing through the system without change. It would find a market with manufacturers of dietetic foods.

## The Churches Of Greater Miami

An Article Which Shows the Religious Activities of the Florida Vacation City

By Elisha A. King, Miami Beach, Florida

THE *Miami Daily Herald* every Saturday morning carries the names of more than seventy church organizations most of which meet in church buildings of their own. On this Church Page is some account of these churches such as name, location, pastor, hours of service, sermon themes and musical program. This space is free to all the churches, but about twenty organizations carry paid advertising space. There is a column of News Items, and there are always several special articles about speakers or events. The *Miami Daily News*, the evening paper, carries a similar church page.

One can form some idea of the variety of religious faiths in this area by studying these newspapers. For example there are five Congregational churches, seven Presbyterian, four Christian, four Northern Methodist Episcopal, twelve Baptist, fifteen Methodist Episcopal South, four Episcopal, nine Spiritualist, two Nazarene, one Free Methodist, five Christian Science, five Lutheran, three Roman Catholic, one Seventh Day Advent and one Friends church. Besides these there are quite a number of Theosophical, Spiritualistic and Oriental Cults. Psychological lecturers occasionally hold forth, but as a rule the religious life of the community is regular and orthodox.

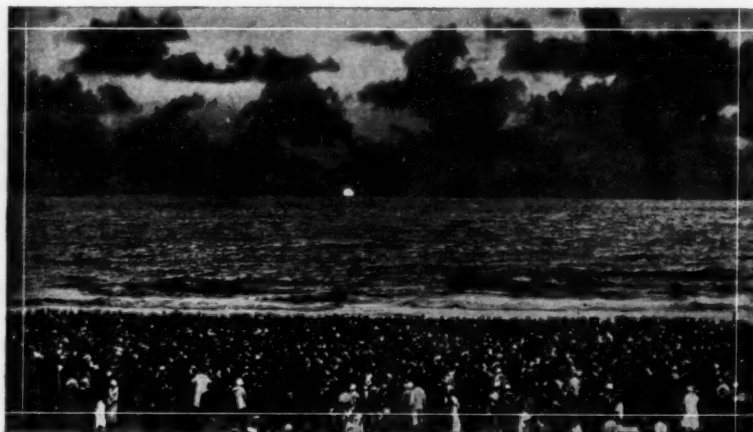
There are a number of very attractive church edifices in this vicinity. The oldest is the First Presbyterian, located on East Flagler Street facing the City park. The story of the founding of this church is closely associated with Mr. H. M. Flagler who built the Florida East Coast Railway through to Key West over the Keys. When the first Presbyterian Missionary came to Miami he found just a small settlement consisting chiefly of one residence, a rough board restaurant and a livery stable in a virgin forest. He gathered twelve people together in

the restaurant and conducted a service. After that for four years meetings were held in a tent. A Congregational Missionary appeared about the same time with a church tent and held services, but there was no need for the two missionaries in so small a place. It was on April first of that same year that the Presbyterian church was organized with only four members. The Congregationalists withdrew and did not organize a church until 1912 though some missionary work was done by them before that date.

The Presbyterians, however, erected a church building in 1900 through the financial aid of Mr. Flagler, who was a Presbyterian. In this same year of 1896 the Baptists appeared and pitched their tent in Miami and after them came the Southern Methodists. Both of these denominations have grown rapidly. They have good buildings, though like the Presbyterians and Congregationalists they started in tents. The Baptist church now possesses one of the largest and best equipped church buildings in the South. These stirring religious events all took place before Mr. Flagler penetrated Miami with his railroad. It had reached Lake Worth by the early part of 1896 and later in the year it was extended to Miami. This gave the newly laid-out town a small boom.

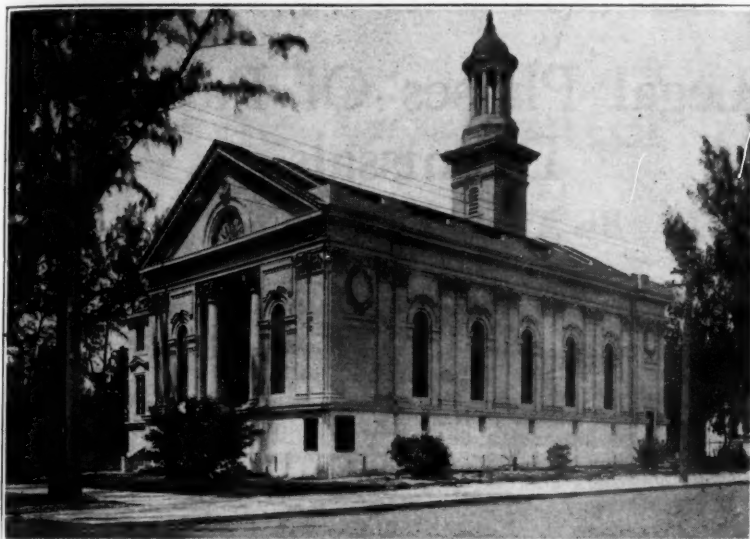
The Congregational group referred to in this sketch finally pitched their tent on the outskirts of the town and conducted services. Later a small building was erected and several years afterward they built their present beautiful Spanish edifice on one of the principal residence streets of the city. The Congregationalists in Coconut Grove organized in 1897. All of these events, so important in the religious history of Miami, took place only thirty-three years ago!

There are some very beautiful church



Easter Sunrise Service—Miami Beach





First Presbyterian Church—Miami

buildings in the Miami area now and many of them are second buildings. The original Miami was small and no one dreamed that there would come to it so great and rapid a growth. Churches that were started in tents, upper-rooms, and school buildings grew so fast that church buildings became necessary. A visitor to this district needs to remember that the changes that take place in one year are very great, and sometimes almost unbelievable to any but those who behold them. Among the most magnificent edifices is Trinity Episcopal church. There is a large Catholic church on the main street of Miami, the Gesu church. This church building is new as is also its beautiful parochial school building just in the rear. Five or six years ago there stood on this lot a very small unattractive frame structure with a rather rundown rectory. This again illustrates the rapidity of development in this section.

In Miami Beach there was a significant event a week or so ago. St. Patrick's Catholic church was dedicated. Just to show how quickly history is made in these parts I should like to mention the fact that eight years ago the Miami Beach Community church and parsonage were built on Lincoln Road and this was the only church in the city. Back of my home were the Polo barns and pony practice grounds. There was practically nothing north of this. The Lincoln hotel opposite and one dwelling house were the only other buildings in sight! Now, however, buildings are everywhere and the center of population has shifted to a point about a mile further north. The barns were moved to Forty-first street, and a couple of years ago three of them were converted into a Catholic chapel, a small parochial school and a home for the Sisters. Today a beautiful church building stands on the property at that point with these same small barns on one side of it!

It is of interest to know that the employees of the great hotels and other places are largely Catholic and this is the reason partly why the Catholic church has so many adherents in this vicinity. In very much the same way the Trinity Episcopal church developed in Miami. They had a building but nothing stately such as the Episcopalians require. During the boom period, they sold their property at a large figure, purchased new property, and erected one of the most churchly buildings in the city.

In referring to the boom period I am obliged to record the fact that churches suffered with the rest of the region. It was but natural that the members of the churches would take advantage of boom prices to advance their cause. Thus there

was a most wonderful expansion in church building during those days. The slump in real estate crippled the churches seriously but the people were brave, courageous, faithful, and never gave up.

In making mention of church building in this region I wish to call attention to the Bryan Memorial Methodist Episcopal church of Coconut Grove. Mr. Bryan was a resident of Miami for several years. He became quite famous with his out-door Bible class in Royal Palm park and every Sunday morning through the winter thousands of people, mostly tourists, gathered to hear him expound the Sunday School lesson. In the course of time, the church at Coconut Grove was founded and the present building erected. Mr. Bryan's death changed all the plans. The church is a denominational church, but will always remain a sort of Bryan shrine. The Congregational church there has also had an interesting history. It, too, began in a very small way with frame building but now it is one of the show-places for tourists. It is a replica of a Mexican Mission and year by year has had added to it some new portion until it now makes up a regular mission compound with a parsonage perhaps superior to any other minister's home in this state. The buildings are covered with vines, there is an inner court or patio

with flowers, shrubs, fountains, etc., making it a charming spot.

In mentioning unusual churches I feel that I ought to call attention to the Congregational Community church of Miami Beach. This is of Spanish Mission Renaissance style and has a beautiful as well as a worshipful interior. It contains a most beautiful stained-glass window in its chancel. There are cloisters on either side of the auditorium, permitting air

and sunshine to flood the congregation. It is only about three blocks from the ocean. This church is one of the few in this region built for the climate. Though Congregational in polity, it has kept up a steady and consistent community spirit since it started eight years ago. It is known as a church home for many denominations. During the

stay of President-elect and Mrs. Herbert Hoover in Miami Beach they selected this church as their place of worship.

The Congregational church at Coral Gables is also a beautiful structure with some out-door arrangements. When completed it will have an out-door pulpit with pipe organ and a court or patio somewhat like the Coconut Grove Congregational church which may also be called an out-door church. It is certainly interesting to live in a climate where the Sun-



Community Church Sunday School—Miami Beach



Trinity Cathedral (Episcopal)—Miami



day School can meet out on the lawn in mid-winter under palm trees and big beach umbrellas.

There has arisen as yet no distinctive semi-tropical church architecture here. Most of the buildings are like Northern church buildings. No doubt the time will come, many years from now, perhaps, when a special type of building will be developed.

Miami has many evangelistic missions within its borders. There are tent meetings yet, and once in a while there are meetings in tabernacles. Quite a number of out-door gatherings are held. There is a fine, large Y. M. C. A. building and a Y. W. C. A. building. The Salvation Army also has a building of its own. There is some tendency to emphasize un-denominational enterprises, such as the Men's Bible Class which meets in the Olympia theatre on Sunday mornings. The teacher is the pastor of the Christian church. It is odd enough that it is a rival of that other men's class in Long Beach, California, taught by another Christian minister! The Miami Bible class has an attendance during the season a little less than two thousand. Then there is a Woman's Bible Class conducted in the Fairfax theatre. These are for everybody and no denominational propaganda is allowed.

We also have a Community Chest which includes something like fifteen different welfare agencies. Among these is our Welfare Board that devotes most of its time to family case work. We have a Council of Social Agencies and a Confidential Exchange for all welfare societies. In the annual canvass for funds for this work we have over 600 men and women who volunteer their services! This great event brings together a very fine body of people of all faiths and lines of business, and it is one of the means of fostering a genuine inter-denominational community spirit and friendly relation. This year the State Conference of Social Agencies meets in Miami.

The Greater Miami Ministerial Association fosters numerous interdenominational movements. There are the out-door Thanksgiving services in the public park, and the Easter Sunrise services on the ocean shore at Miami Beach. This Easter service is one of the unique gatherings of this region. At six o'clock last year there were more than thirty thousand people gathered on the shore to see the sun rise and to sing hymns and hear an inspiring Easter sermon! This is an annual event and draws people from long distances. Then there are the Passion Week services. Last year at Miami Beach on Good Friday twelve hundred people gathered in one of the motion picture theatres for a two hour service. A film entitled, "From the Manger to the Cross," was shown together with a distinctively religious service. Increasingly the churches are making use of these favorable times and seasons to deepen the religious life.

In referring to the Ministerial Association, it should be said that it is an organization with "teeth." In a comparatively new community where community life is gradually taking shape, there are many opportunities presented for united action on the part of the churches. Certain reform movements have been initiated and fostered by this body. Perhaps it may be said truthfully that the churches often engage in politics for the purpose of electing good men to office

## Legal Phases Of Pastor Dismissals

By Arthur L. H. Street

SOME of the principal rules of law governing the rights of congregations to dismiss their pastors were recognized by the Wisconsin Supreme Court in the case of Evangelical Lutheran St. Paul's Congregation vs. Hass, 187 North Western Reporter, 677. In that case the court affirmed a decree requiring defendant to surrender the pastorate in plaintiff's church. In the course of an extended opinion, the court said:

"The right of a congregation to remove its pastor with or without cause is a temporal right, unless otherwise clearly specified in the charter or by-laws of the congregation. Civil courts will apply civil remedies to the disputes of religious bodies unless the laws of such bodies provide for specific ecclesiastical remedies.

"The hiring of a minister is a temporal, and not a doctrinal, matter. It rests in contract, express or implied. The defend-

ant was called for an indefinite time, and was subject to removal for cause under article 11" of the plaintiff's constitution. "This article was imported into the contract of hiring."

A standard legal authority makes this summary from numerous court decisions:

"A church which has employed a pastor for a definite period has the power to discharge him before the expiration of that time, so as to deprive him of the right to occupy the pulpit, although it may be liable for his salary in case the dismissal was without cause; and the appointment of a rector or minister is at will and terminable upon reasonable notice when he was not chosen for a definite term, neither the statute nor charter prescribing the duration of his term, or where the government of the church permits of his summary dismissal by the congregation." 34 Cyc. 1146.

and defeating bad men who run for office. There is constant need for vigilance and for united action in guiding public morals and this organization is always awake.

Church attendance in this section of the country has astonished our Northern friends. Practically every church is crowded to the doors and sometimes people stand on the streets listening. It has been remarked often by visitors that large numbers of men are seen in our religious gatherings. I know from personal experience that men who never think of going to church in the North attend Sunday services here, and many of them have renewed their religious obligations and have joined our Southern churches. One great influence away from church attendance on Sunday mornings is golf. The courses are well filled on that day, and that makes it all the more remarkable that so many men do attend church. In fact, we who live here and have the care of the churches do not complain because people do not attend our stated services; they do attend, but in a great play ground and health resort like ours where the sky, the ocean, the out-doors makes so great an appeal it is after all a wonder that anyone desires to enter a church auditorium! The fact that the churches are crowded speaks well for the type of Christianity that we have.

Some of our religious services are broadcast over the radio. Nearly every boat in the Bay has a radio and religious talks are heard on board regularly. Then there is the annual Southern Bible Conference held in the First Baptist Church of Miami. On account of our location and climate we have many eminent visitors with us who occupy our pulpits when requested. There is a thrill about our work because we do not know just what will happen in any given season. It is a delightful adventure that usually turns out success-

fully, and new acquaintances are constantly being made. Our Sunday Schools are crowded but happily many of our Northern visitors give us a lift with the teaching. We sometimes find children who tell us that the only Sunday School they attend is the one they belong to down here in the winter because their Northern schools are closed during the summer!

The Greater Miami district is the only section of the country that I know anything about, where there are so many Bible classes carried on during week days. The Wednesday morning Bible class at the Miami Beach Community Church is largely attended. There is another morning Bible class there that meets in a private home on Thursday morning, and in Miami and other places there are Bible classes held in homes during the day. There are many Men's Bible classes in the various churches. This side of Miami life is not always heralded abroad. We realize that there are bad people everywhere and here we have enough of the "wilder" life, but really, this whole area has in it some of the most wonderful people in the world. The higher, more spiritual side of life is a really dominating force. A city, or series of cities, such as we have with as many church and educational institutions could hardly be otherwise, and I wish to emphasize this side of Miami life.

It is not all smooth sailing down here, however. Carrying on church work in this Southern section where there are so many Northerners during a part of the year is difficult work. We are obliged to prepare our budgets for the whole year and raise our money during the tourist season. We are obliged to provide the finest type of church program possible because the people who come to us are used to the best. It means that we must provide the best music obtainable and the best preachers possible. We

(Continued on page 581)

# The Go Getter Adult Class: It's Areas and Aims

By W. Edward Raffety

Professor of Religious Education, University of  
Redlands, Redlands, California

**L**AST month we considered the genius or essential principle of church school adult organization in general. We now study the adult class as the form of adult organization familiar in most churches.

Many have read that fascinating little story of Peter Bernard Kyne, called *The Go-Getter*. All who have not, should; i.e., if they need to be lifted out of some slough of despond, and to have their feet turned toward and into a highway of high hopes, with the thrills of pursuit and possession. The book will bring no comfort to the lazy loafer who sits by the side of the church school road, waiting for a "pick up" from some thorough-going, forward-looking, and forward-moving leader. Every adult class worker in the land could read that book with profit. It is a small book with a big, unforgettable message. It can be read in two hours, and will be; for once the reader enters the race, with Kyne's hero, for the possession of that ever-near, but ever-far blue vase, there is no time to stop to "change tires" or "gas up." The go-getter leaps over hindering hazards or pushes straight through them, with the force of a dreadnought or a demon. One defeat after another simply puts more pep and "go" into him. In the story's picturization, screen artists put the hero in an airplane as his final vehicle of victory. Each crisis is a challenge for him to triumph. One by one he meets, greets, and beats difficulties that snarlingly block his progress. The joyous optimistic message of Kyne's book will put iron in the blood and the glow of success on the cheek of discouraged adult class leaders, or ought to if they once catch the spirit of it.

We use in the title and throughout this article, the expression "go-getter" because of its picturesque presentation of the dominant spirit needed by many church-school workers who too easily give up or explain away their failures. Some adult classes might well adopt it as a name, although we have in mind chiefly here the use of it as a vivid description of an ideal.

While giving a series of lectures some time ago at Massanetta Springs Summer Assembly, in Virginia, the writer referred to Kyne's book and was greatly amused to discover in one of the notebooks

handed in that a student had this memo: "See Kind's book, 'Go-Get-Her.'" Which reminds me of the prank of a mischievous boy who, passing down a hall in a church-school building, saw over a doorway the expression: "Men's Class," and a motto, "Get another man," and over an opposite doorway the expression, "Women's Class," and a motto, "Get another woman." He changed the mottoes. His mischief put enough hilarity into that hallway to enliven both classes for a long time. Years ago the writer was present at the organization of a young woman's Bible class which chose as its motto Galatians 6:10 (first twelve words are especially significant).

For our purposes, then, the Go-Getter class is one that knows what it is after, and keeps going from success to success, turning difficulties and defeats into glorious triumphs.

We will consider in order, *first*, the fact that the Go-Getter class has major areas of interest, things in which it proposes to invest its time, abilities, and energy, and *second*, the fact that it sets for itself certain definite goals that will pull out of the entire membership of the class its highest degree of efficiency in achieving success within the chosen areas.

## The Seven Major Areas

After a careful analysis of the things in which an adult church-school class should function normally as a directed democracy, we have come to this seven-fold classification. We are not using "seven" arbitrarily, or in any sense mystically, simply because of the traditional "magic" of the figure seven. Our question is this, what are successful adult classes now doing to make good as organizations in the work of the Kingdom. There seems to be a natural grouping of major interests as follows:

*First—Religious Instruction and Reading.* The very word "class" implies study, a teacher and the taught, a fellowship in searching out life-meanings in the Bible, and in related Christian truth. Teaching in the best sense is sharing, a deliberate yet free, natural grouping of adults democratically ex-

changing experiences, comparing their own through past years, with the inherited race experiences in the Bible and elsewhere, and also with

their own immediate efforts to live in the present day complex social order. In our better adult class sessions, we now bring up our every-day problems and sensibly, reverently, study our Bibles, looking for light on their solution. We also look into the lives of great Christians who have through the generations lived under the dominance of the ideals of Jesus Christ. We rightly search out that Old or New Testament character and raise the question, what did he do under circumstances somewhat similar to our own? What did He, the Christ, greatest of all teachers, Son of God and Son of man, *do*, and what would He have us think, and feel, and will, and *do* today in this throbbing, adventurous, and achieving now.

Rightly, many adult church school classes are called Bible classes. Whether in the name or not, the Bible should be kept central in the class as the text and religious source-book, God's message to men and women of all time. In all probability, ninety per cent of the membership of all adult church-school classes have no vital contacts with the Bible anywhere on any day in the seven, except as it is opened on Sunday by the teacher or preacher. Religious instruction to be followed by systematic religious reading is manifestly a major field of interest for every adult class. Later we consider the teachers that make good in adult classes, and the most efficient methods of teaching.

The Go-Getter class permits no substitute for that weekly period of intelligent, continuous, and reverent study of the Bible. The class may well meet at other times for an orderly study of special civic, industrial, social, or missionary matters, but the Sunday session should be held sacredly for the joyous and serious fellowships around the great biblical truths which help men and women to meet life situations fortified by the ideals of Jesus Christ.

*Second—Public Worship and Private Devotions.* Surely the areas of worship, public and private, are major ones for an adult class. More and more is there a tendency for adult departments as



such with all adult classes combined to assemble for a period of well-planned and reverently presented programs of worship. These come, or should come, before the periods devoted to class instruction. As we shall see, when discussing at length the subject, church-school adults at worship, it is highly desirable and practically profitable to prelude a happy class study session with a time for conscious fellowship with God. If adult classes in a church school are not too large, there is fine *esprit de corps*, in the assembling in church school auditoriums, or other large assembly room, of all of those identified with the adult church school work. However, where classes do not combine for worship, either because of size or inconvenience of location, or any other reason, each class, large or small, should use an opening period for cheerful, devout use of Scriptures, hymns, prayers, and other elements of real worship. Such a vestibuling of class instruction is exceedingly worthwhile for Christian growth, vision, and resolution.

**Third—Personal Evangelism and Class Extension.** Religious education is the supreme business of the school of the church in all its classes. At the very heart of religious education is evangelism, because it is at the very heart of the gospel of Jesus Christ. The Go-Getter adult class puts personal evangelism at the dynamic center of its program. Here is a major area with major joy and major results awaiting a sanely persistent emphasis. Every adult class every-

where should quietly, tactfully, winsomely win every member in it to definite, open acceptance and confession of Jesus Christ as a personal Saviour and Friend. Then, too, the class as a whole should keep alive the evangelistic fervor by placing itself at the disposal of the pastor for continuous service in reaching the "sheep which are not of this fold" to which Jesus referred. There are notable examples of adult class gospel teams putting on very successful evangelistic campaigns, where in a businesslike, Scriptural way hundreds of men or women have been won to the Christian way of living.

Class extension is akin to this, especially is it the logical and legitimate privilege of strong adult classes to extend themselves by conducting some of the following: (1) home department classes for the aged, invalidic, or other shut-ins, (2) shop classes in industrial plants at the noon hour for a few minutes, (3) study courses for active people whose business or profession keeps them away from class sessions at the church school (such as railroad, telephone, street car operators, and others employed on Sundays), (4) classes for new Americans making their first adjustments to a new land and its language.

**Fourth—Community Service and Missions.** The Go-Getter class spells this major interest with bold-faced letters. The class as an organization knows that it does not live for itself alone. Every member comes out of the community and goes back, and every one can know

the needs and service opportunities which should become the organized responsibility of the class. Service near and service far as a slogan will lift a *laissez faire* group into a Go-Getter class, transforming apathy into achievement. Let no one forget that the Great Commission of Jesus starts the Christian apostle at his own Jerusalem and furnishes no airplane for earth's remotest bounds. Obedience to this Magna Charta of Christianity often means the dusty roads and lonely lanes of our own immediate neighborhoods before we hit the paved highways of the more romantic missionary service in far-away lands.

**Fifth—Recreation and Sociability.** All work and no play makes even the adult class sluggish. The very thing that is "meat and drink" for young people, should at least be on the dessert menu of adults. The Go-Getter class plans play programs for all varieties of its membership. Recreational schedules are sanely provided which re-create mind and body. Sociability good times are seasonally arranged. Many an adult class that drearily drones out its Sunday existence needs the week-day relaxation and fun-fellowships which normal humans so greatly appreciate.

**Sixth—Membership and Publicity.** For the sake of sharing whatever pleasures and profits accrue from adult class investments every member should be anxious to extend the glad hand to any un-reached person eligible for class enrollment. Every member get a member is the slogan of the Go-Getter class. Such

#### MAKE A PLACE IN YOUR PROGRAM FOR CHURCH ATTENDANCE

VOL. 2 Mar. 1

## OLD FIRST CHURCH NEWS

1929 No. 13

### OLD FIRST CHURCH BURNED?

**Building a Total Wreck; Biggest Congregation Gathered to See Fire in History of Organization**

By Robert Burns

One of the most spectacular and destructive fires in the history of Sandusky took place last Sunday evening, when the fine Old First Church, located just opposite the new Post Office on the corner of Jackson and Washington streets, was totally destroyed by fire.

The origin of the fire is unknown. There are several rumors afloat in regard to the manner in which the conflagration originated. One was suggested that the pastor had recently been preaching some rather warm sermons, and, while the congregation seemed not to warm up especially, the building was evidently in sympathy and had fired itself.

The question of rebuilding the edifice is not as yet settled. However, it is doubtful whether any steps to that end will be taken until it can be discovered whether there are enough people in the city who are of the Presbyterian faith and are willing to carry on, to warrant rebuilding.

Many regrets were expressed by the people who gathered in large numbers to witness the fire.

One man said: "My grandfather helped build that church and was a faithful and devout member thereof for nearly 60 years. My father was baptized in that building, and I joined that church when I was 13 years of age." When asked if he now attended worship, he replied:

"No, I have not been inside of the dear old building for more than 10 years, but I have enjoyed the feeling that my family pew was still waiting for me."

More than fifty of the church communicants, none of whom are regular in attendance, gathered in a group, and passed unanimously a resolution to the effect that they would now go to church regularly, providing a suitable place of worship were available.

Some of the fine old solid walnut pews were dragged out into the street, and were immediately occupied by many of the weary fire watchers. Someone said: "Why, these pews are not so uncomfortable, after all. I'm sorry now that I left mine vacant so long." Whereupon the pastor said, tearfully, "I have preached to those (empty) pews for many a moon. It's fine to see them filled." And then he said: "I believe I shall suggest to the Presbytery that it might be the part of wisdom to gather up the fragments that remain and unite the Presbyterian group in Sandusky with some other church now struggling for existence and thereby fulfill, in part at least, the prayer of our Lord, 'that they may be one'; and, further, to help fill the now vacant pews in every Protestant church in the city of Sandusky."

The janitor, who is a Scotchman, suggested "that we bottle up the heat radiating from the big fire, and use it to thaw out some of the frigid Christians(?) in our beautiful city."

The future plans of the pastor of the church are as yet quite indefinite. He did venture the suggestion that he believed the time would come when all dead bodies would be cremated.

One dear(?) old lady who had not been in church, nor contributed toward its support for many years, looked around the debris and succeeded in locating her favorite pew, and, when she discovered that it was occupied by someone whom she royally disliked, went into a mad fit and proceeded to vocalize her feelings to one of the faithful Elders, saying: "Someone is occupying my pie." Whereupon the kindly Elder remarked: "My dear madam, you have not been near this church for years; however, calm yourself, I will sew you to a sheet."

(NOTE: This story is not copyrighted; neither is it all true. But it might be—and then, and then, we wonder what the reaction would be. "We never appreciate the water until the well runs dry."—Ed.)

### SERVICES LAST SUNDAY

We had an unusually big audience last Sunday morning. Indeed, the auditorium, excepting the very front pews, was well filled. A goodly number of strangers from out of the city and a number of friends, not members of our church, in the city, were in attendance.

The music was good; the spirit of worship praiseworthy—well, if you were not present, like doubting Thomas, you missed a rare blessing.

At 4:30 the choir of the Second Baptist Church gave a very splendid musical service. At the opening of the worship, our quartet rendered a special number, and, as usual, it was very fine.

### EVERY MEMBER CANVASS—MARCH 10th

(NEITHER COPYRIGHTED NOR TRUE  
(But never-the-less we imagine that the above was mighty effective publicity.)



a class keeps going until it gets. Then also, it is just as important to retain as to recruit. The cultivation of an adult class membership with the conviction once a member always a member, is a major interest. A persistent, consistent, publicity that is wise and warm and winsome builds up and keeps up the Go-Getter class.

**Seventh—Stewardship and Finances.** It surely takes intelligent, faithful stewardship to make the class finances go, and just as surely does it take ample finances to make a success of the great major fields in which the class functions. So stewardship itself becomes a major interest of the Go-Getter class. Stewardship, fully understood and faithfully accepted, is supremely important. It is the foundation undergirding the whole superstructure of Kingdom enterprises.

#### The Seven Challenging Aims

The Go-Getter class recognizes and accepts the above seven major areas of interest, and straightway sets up the following definite aims or slogans, for each aim is a big enough challenge to take the slow out of slogan, and to put perennial success and joy into class programs. In each major area is a dominant aim worded thus:

**First Aim: A trained leadership using best materials and methods.** The Go-Getter class leadership takes advantage of the splendid training courses suggested by the International Council of Religious Education, forty Protestant denominations cooperating in the planning of these training units. Such a leadership will use only the best teaching materials and methods.

**Second Aim: Genuine worship and enriched personal lives.** The former realized largely through class worship services and the latter through directed courses of reading along devotional lines for every class member.

**Third Aim: Aggressive personal evangelism and class extension.** This to win every member to Christ and to surround his emotions and will with the "win one" love for others.

**Fourth Aim: A passion for service and world missions.** This is the aim to use in capturing the very citadel of the Christian's stronghold, making him the chivalrous knight of a world-wide crusade for Christ.

**Fifth Aim: Adequate recreation and fun-time fellowships.** To invigorate bodies and minds with the pure air of the Christian heights, the exuberant joys of living, and the red blood of sacrificial service.

**Sixth Aim: A maximum membership from available constituency.** To reach the reachable and to gear them into the class' sevenfold task.

**Seventh Aim: A stewardship that guarantees a generous budget.** An aim with gold at its center and its circumference.

## The Gospel On The Screen

By Arnold F. Keller, Utica, New York

### No. 3. Equipment

We have strained editorial precedent and let Mr. Keller talk facts. He presents in this article his experience with various kinds of equipment, giving the limitations of some types and the proficiency of others. Subsequent articles will deal with other phases of still and motion pictures in the church.

JUST was over to the bank; the cashier said to me, "Say, I enjoyed last Sunday night's Service! I must come again." He was referring to the illustrated Services which I have described to you in two previous articles in this magazine. The topic last Sunday night was "St. Paul." The music of the soloist and the quartet was taken from Mendelssohn's "St. Paul." The message was on the Conversion of St. Paul. A beautiful single reel, Pathe Motion Picture, on St. Paul was then shown, taking us to places of interest connected with the life and ministry of the great Apostle. It could not but be interesting.

But the part that equipment plays in a successful Service of this kind is not often recognized. All other things equal, the man with the best tools produces the best work. And in the program of the "Gospel on the Screen" the element of equipment is extremely important, for perfect equipment makes possible perfect projection. As on the stage, the audience wants to be totally unconscious of the "props," "promptings," in a word, does not want to look behind the scenes; as in the motion picture theatre, we no longer tolerate "breaks" and "a moment please for change of reel," so in the Church, which proposes to conduct a program on the screen such as I have described, there must be perfect projection. Perfect projection presupposes perfect equipment. This cannot be over emphasized.

I remember the day when I had a single, little stereopticon set on the backs of the pews somewhere about three fourths of the way back in the Church, and noisily clicked my signals to the operator who did well if he got only half a dozen slides in up side down. I recall also my first motion picture venture: Machine in the rear of the Church roaring away with much bustling and excitement of operator and unsolicited volunteers. *Experientia docet.* And

there is no better teacher; though none more costly. People are at first tolerant, then amused, and then—absent. I soon learned that I had to go in for this business thoroughly or not at all. Trying it out on the dogs may be all right, but congregations refuse to play the role of dogs very long.

I immediately invested in a fine 9x12 screen, which when rolled up, being tinted the same as the wall, attracted no attention. Having no place for a booth inside of the Church in the rear, I projected diagonally across the Church, having the screen diagonally across the corner. In the rear, opposite corner was the vestibule; a celotex temporary door with window-openings for projection was a step forward and removed the machine from the auditorium. This is important. Noise, clatter and streaks of light are ruinous distractions.

When we built our new Church, there was, of course, a splendid projection booth in the rear. I had now invested in a double, dissolving, stereopticon machine. This machine is made by the Beseler Company of New York City. There are other makes, of course: Bausch and Lomb; Spencer Lens Company, etc. I like the Beseler machine for this reason: I am able to superimpose one picture upon another. For example, I have a hymn on the screen, and while the congregation sings the familiar refrain, a beautiful Head of Christ appears; the words of the hymn faintly showing through. The fact is, my machine permits making either slide pronounced. On some other machines, one light is extinguished as you switch to the next slide, making double projection impossible. A dissolving machine is necessary; no one will long stand for cruder projection, that is, one picture jumping into place after another.

My first motion picture machine was a small DeVry, Model E. This is an excellent machine, but having only a 400 Watt lamp, long projection is impossible. I did use it at 70 feet, but when you have dense films it is unsatisfactory. People demand perfect pictures.

So I purchased a Super-DeVry, one thousand Watt lamp, and this gives superb projection with brilliant illumination. The extreme portability of the machine makes it usable in any part of the building. The Acme Projector combines with it an attachment for still projection of clicks, so that you have a

motion picture and a Stereopticon Machine in one; this, of course, has its limitations, also. For when you go from slide to motion picture and back into slide it must be uninterrupted and unbroken so that one blends immediately into the other. This is possible only with two separate machines.

Then, perfect communication must exist between the speaker, Leader of the Service or the lecturer, and the operator. Raconteurs like Newman and others, have telephonic connections with their operator. One must have some kind of a signal from the platform to the projection chamber; preferably the signals are given by a small electric light in the chamber, or by a weak buzzer.

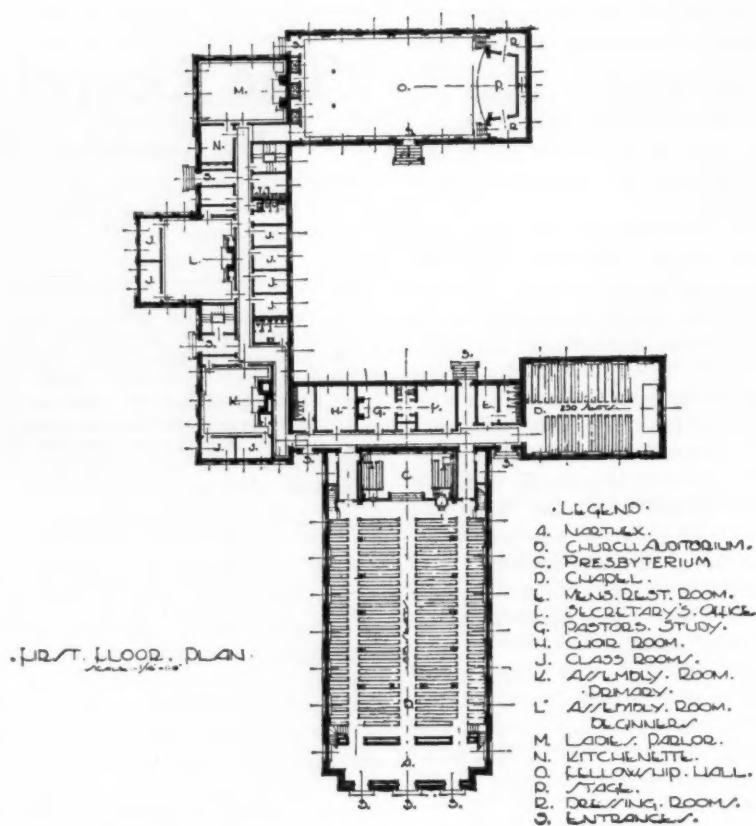
More important than it seems at first glance is the matter of the lights in the Church auditorium. I was soon face to face with the imperative need of a "dimmer" to control the lights of the auditorium. It will not do to have the usher madly snap off a series of switches, and turn on an odd one by mistake. All lights can be easily controlled by a "dimmer." This makes it possible to have your lights fade away as your picture appears on the screen. While projecting slides, and especially hymn slides, it is not necessary to have a dark auditorium. The use of the auditorium, semi-lighted, is very effective at many times. You know the effect obtained in the motion picture house. There are no flashes of light; it all just flows from one to the other. This is psychologically helpful. In fact it is necessary.

I would also advise anyone interested in this type of service to invest in a collection of hymn slides. Send to the Victor Animatograph Company, Davenport, Iowa, for their catalogue; purchase fifty scripture, Psalm and hymn slides. The plain, featherweight slides are not always so good. What may prove illustrative for one person, may prove distracting for another. The Sims Song Slide Corporation of Kirksville, Missouri, has a fine stock of useable slides. A small collection of standard religious paintings (slides) is a great help.

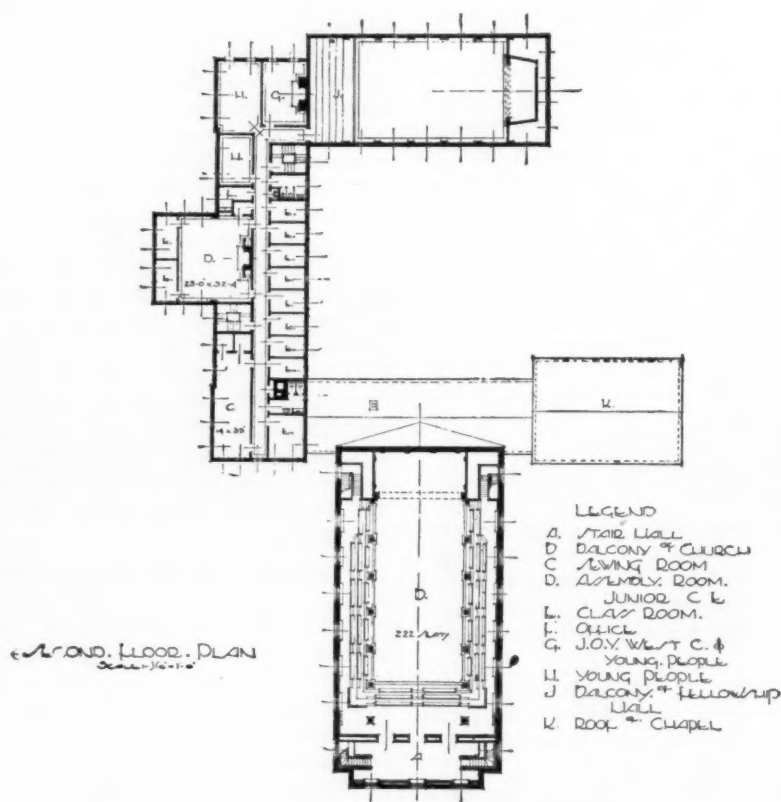
The "Ave Maria" was to be played by a violinist. I prefaced the rendition with the reading of "The Annunciation" and, while the "Ave Maria" was played, a beautiful conception of the "Annunciation" was on the screen. This was a last minute arrangement; for I had a collection of art slides to which I could take recourse.

A final word to those who would venture. Buy excellent and perfect equipment at the outset. Experiment costs money. Save yourself discouragement and disappointment. Audiences once disappointed do not return again.

(Continued on page 578)



First Presbyterian Church, Orange, New Jersey



First Presbyterian Church, Orange, New Jersey



# \$400,000.00 Prize Church Building

By Henry Edward Tralle,  
Editorial Adviser *Church Management*

OF the plans presented in the CHURCH MANAGEMENT competition, in the \$400,000.00 Class, those of the First Presbyterian Church, Orange, New Jersey, were selected as the best by the committee of judges, without the vote of the writer, who was consultant for this church, and a prize of twenty-five dollars was sent to the pastor, Rev. Harmon H. McQuilkin, D. D.

When this church lost its one-hundred-and-fifteen-year-old building by fire, on April 5, 1927, it was decided to sell the downtown lot on which the old building had stood, and to erect a new building on an old cemetery lot owned by the church, two blocks distant.

The new building was placed in the midst of the old cemetery lot, which is five hundred feet long by three hundred feet wide, in such a way as to capitalize the site. The gravestones which had to be moved have been placed between the auditorium and the fellowship hall in a large court, which has been converted into an esthetic asset. The other numerous gravestones have been left as they were. Some of these are dated as early as the latter part of the Seventeenth Century, and mark the graves of many of the earliest settlers of Orange and the ancestors of some of the present inhabitants. Most of the

gravestones are of local brown stone, and are quaintly and beautifully designed.

It was fitting that a building placed in this beautiful spot with its Colonial background and associations should be treated in the early American ecclesiastical style of architecture, and that it should be built for the most part of materials similar to those in use in early days.

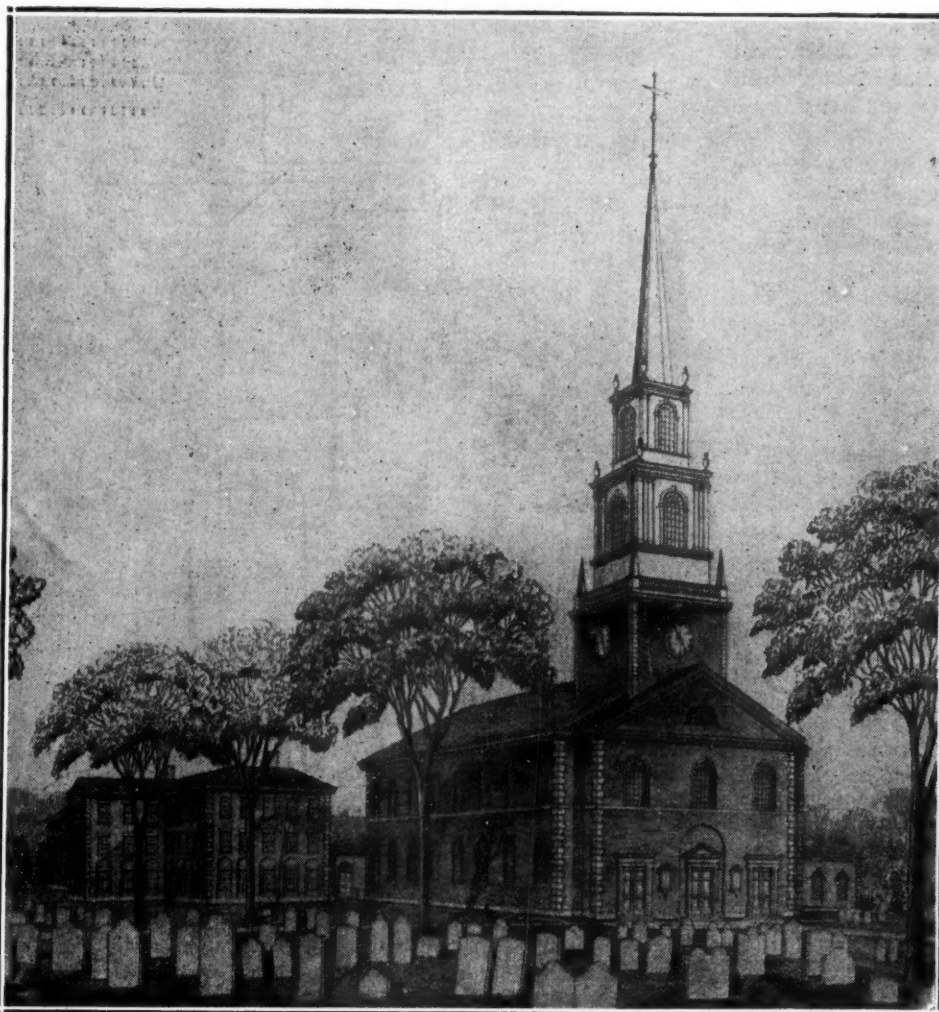
While thus perpetuating the suggestive values of certain ecclesiastical traditions, the building embodies the latest and best thought and practice in church construction, and has been so planned that it will be an eminently useful building.

Not only is there a beautiful auditorium, with a seating capacity of 1,000,

on the main floor and in galleries, providing for the ministries of preaching and worship, and a chapel, but the 60 rooms in the parish house provide adequately for the educational and recreational activities of the church.

These rooms afford facilities for 1,800 people, 1,200 in the church-school rooms and 600 in the fellowship hall. The school-rooms are arranged on three floors, all above the ground level, and are planned to care for a modern departmentalized, graded school. Each department has its own assembly-room and classrooms, every class having a separate classroom. All school-rooms are of solid, permanent-partitions, single hinged-door construction, there being no movable partitions of any kind in the building.

On the first floor are the following facilities: A nursery room, for the youngest children, to be used during the Sunday-school hour and during the preaching services; a suite of three rooms, for the Beginners' department, 75 children four and five years of age; an assembly-room and seven classrooms, for the Primary pupils, 100 children from six to eight years of age, for Sunday-school, daily vacation church school, and week-day religious education; a ladies' parlor, with a seating capacity of 150, to be used on



FIRST PRESBYTERIAN CHURCH—ORANGE, NEW JERSEY



Sunday for a women's Bible class, and, during the week, for various religious and social activities; a fellowship hall, for dining, lectures, entertainments, and games.

On the second floor are the following facilities: An assembly-room and nine classrooms, for the Juniors, 130 boys and girls from nine to eleven years of age, for Sunday school, Christian Endeavor, Willing Workers, daily vacation church school, week-day religious education, and social functions; a suite of three rooms, for 130 Young People, for Sunday-school, J. O. Y.-Westminster Guild, Westminster Circle, and other organizations; a sewing room, with electric sewing machines, cabinets, and various other facilities, for use by women's organizations.

On the third floor, provision is made for the educational and social activities of the junior and senior high-school pupils. There are an Intermediate assembly-room and nine classrooms, for 130 pupils twelve to fourteen years of age, for use for Sunday-school, Christian Endeavor, and week-day religious education. There are a Senior assembly-room and nine classrooms, for 130 Seniors fifteen to seventeen years of age, for use for Sunday-school, Christian Endeavor, and week-day religious education.

On each floor there are toilets, coat-rooms, cabinets, and secretaries' rooms, with adequate corridor and stairway provisions.

In connection with the fellowship hall there are ample kitchen facilities, with every modern equipment, and, in connection with the ladies' parlor, a kitchenette. Near the fellowship hall is a Scout room.

The chapel will provide for a men's class on Sundays, and for prayer-meetings, weddings, funerals, conferences, and lectures.

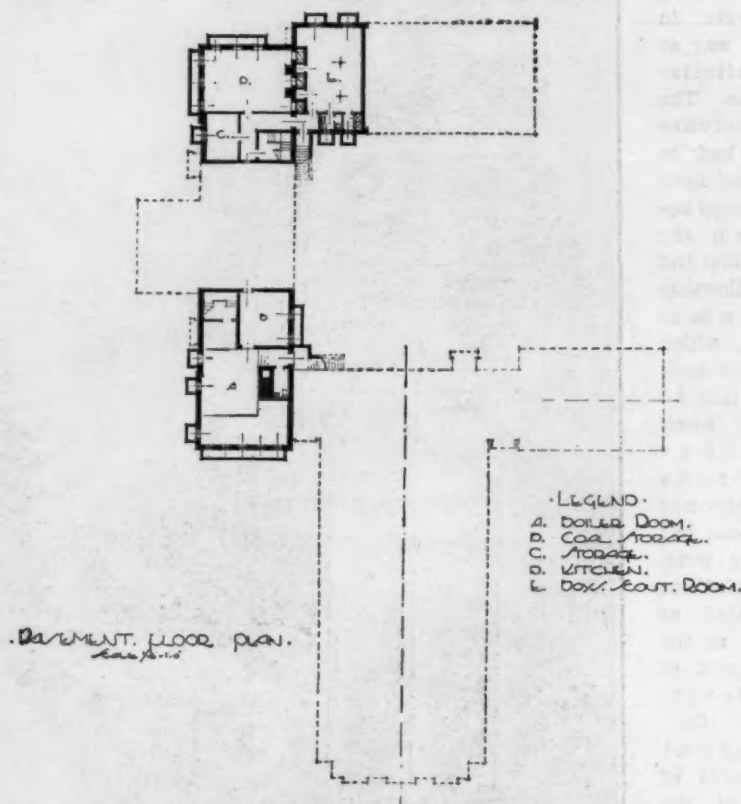
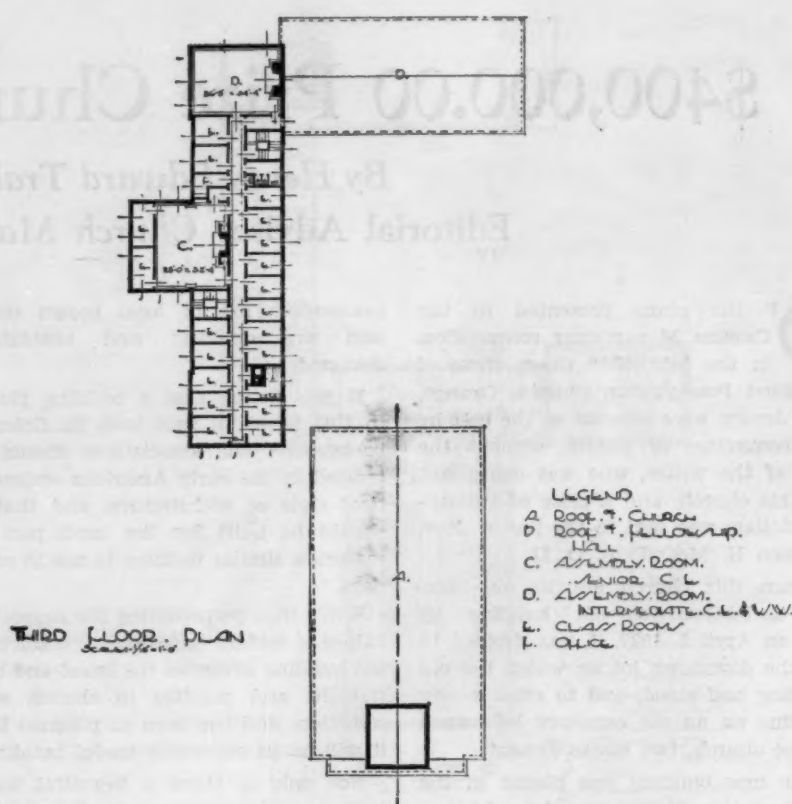
In the corridor wall of each school-room there is provided a service-box, with a door on each side, to facilitate the handling of supplies and records without interruption to teacher and pupils. In the upper part of each schoolroom door there are nine small panes of glass, eight obscured and the middle one clear. This clear pane is thus a visualization-pane, making observation by superintendent and visitors possible without disturbing the class. The panes of glass at the same time become a decorative feature. Transoms over the doors provide ventilation for all school-rooms. Every room is an outside room, and is provided with an abundance of natural light.

In general, it may be said that this is one of those exceptional church buildings that must be seen to be appreciated. The drawings of this large building are on such a small scale that they cannot

depict adequately its attractiveness and its usefulness.

The entire building was completed and dedicated in December, 1928. Not only were there present in large numbers, at the dedicatory services, men who are

prominent among the Presbyterians and in other churches, but messages of congratulation were read by the chairman of the building committee, Mr. Frank H. Jamison, from President Calvin Coolidge and other dignitaries.



# Mother and Son

## A Mother's Day Program

By George Sylvester Sutton, Kansas City, Missouri

*Platform arranged to suggest a living room*

(To be given by the pastor or some member of the Men's Class)

"And the Lord God caused a deep sleep to fall upon Adam,

And he slept;

And he took one of his ribs, and closed up the flesh instead thereof;

And the rib,

Which the Lord God had taken from man,

Made he a woman,

And brought her unto the man."

"And Adam said,

This is now bone of my bones,

And flesh of my flesh:

She shall be called Woman,

Because she was taken out of man."

"Therefore

Shall a man leave his father and his mother,

And shall cleave unto his wife:

And they shall be one flesh."

*A young man*

One of our poets of the present age enshrined the same great truth in these beautiful words,

"God thought to give the sweetest thing In his almighty power

To earth; and deeply pondering

What it should be, one hour

In fondest joy and love of heart

Outweighing every other,

He moved the gates of heaven apart

And gave the earth a mother."

(The young man calling to his mother)  
"Mother."

Mother replying off stage, "Yes, my son. What is it?"

Son, "Come here, mother. This is Mother's Day and I want to sing for you."

Mother enters and says, "You are such a comfort to me, my son."

(Son seats his mother in the easy chair. If he can play his own accompaniment, so much the better. Seats himself at the piano and sings)

"Mother O' Mine"

"If I were hanged on the highest hill,

Mother o' mine, O mother o' mine!

I know whose love would follow me still,

Mother o' mine, O mother o' mine!"

"If I were drowned in the deepest sea,

Mother o' mine, O mother o' mine!

I know whose tears would come down to me,

Mother o' mine, O mother o' mine!"

"If I were damned in body and soul,

Mother o' mine, O mother o' mine!

I know whose prayers would make me whole,

Mother o' mine, O mother o' mine!"

(Young man seats himself on footstool at his mother's knee)

*Young Man*, "Mother, Father's words of counsel have guided me and blessed me and sheltered me from many grave dangers. I will always thank God for so wise a father, but Mother, now I need your knowledge and experience as a daughter, wife and mother. You would make me very happy if you would give me what you know to be the essential characteristics of the one who some day may become your daughter and my wife and the mother of my children?"

*Mother*, "My son, you make me most happy indeed. The most beautiful word painting of a mother that I have kept hidden in my heart, as my ideal, is the one by Bathsheba to her son, Solomon. I call it "The Heavenly Ideal of Mother."

"A virtuous Woman who can find?

For her price is far above rubies."

"The heart of her husband trusteth in her,

And he shall have no lack of gain.

She doeth him good and not evil

All the days of her life.

She seeketh wool and flax,

And worketh willingly with her hands.

She is like the merchant-ships:

She bringeth her food from afar.

She riseth also while it is yet night,

And giveth meat to her household,

And their task to her maidens.

She considereth a field, and buyeth it:

With the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength,

And maketh strong her arms.

She perceiveth that her merchandise is profitable:

Her lamp goeth not out by night.

She layeth her hands to the distaff,

And her hands hold the spindle.

She spreadeth out her hand to the poor;

Yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household;

For all her household are clothed with scarlet.

She maketh herself carpets of tapestry;

Her clothing is fine linen and purple.

Her husband is known in the gates,

When he sitteth among the elders of the land.

She maketh linen garments, and selleth them;

And delivereth girdles to the merchant.

Strength and dignity are her clothing;

And she laugheth at the time to come.

She openeth her mouth with wisdom;

And the law of kindness is on her tongue.

She looketh well to the ways of her household,

And eateth not the bread of idleness.

Her children rise up, and call her blessed;

Her husband also, and he praiseth her:

(The Father enters and says)

*Father to Mother*

"Many daughters have done virtuously,

But thou excellest them all,

Favor is deceitful, and beauty is vain:

But a woman that feareth the Lord, she shall be praised.

Give her the fruit of her hands;

And let her works praise her in the gates."

(The minister or the father could then give Ten Commandments for Daughters, Wives and Mothers)

Mother's "Ideal Mother" in her perfection is a very real mother who has kept the Ten Commandments of motherhood. The principles laid down by Bathsheba are eternal and unchanging. Their observance is modified by changing conditions. Their authority is the truth that is in them.

I. Remember that the price of a virtuous woman is above rubies.

There is no hell on earth like the home where the husband and father distrusts the virtue of his wife and the mother of his children. Where the father and the children safely trust the virtue of the mother there happiness dwells. Not only is virtue above rubies, but it is of greater value than all riches. In this the richest may be poverty-stricken and the poor have wealth untold.



A virtuous woman is a woman of force in body, force in mind and force in soul. Her name is "Capable." She is a woman of authority and power. Rome fell with the downfall of her women. The virtuous women have ruled the world in all ages.

Women of virtue are good to look upon, attractive in personality. Virtuous women possess fine mental endowments, they are cultured and at home in all good society. These great souls have set the standards for the homes and the nations. God's great gift, Mother.

II. *Thou shalt seek first thy wifehood and thy motherhood.*

The ultra modernists of today advise wives and mothers to carry the bonds of matrimony as lightly as possible, even to make them experimental. In fact to drop them if discouragement come. Burdens will come to all of us, and it is the difficulties overcome together that make a home worth while. Ease undermines a home more than hardship. Movements and institutions are calling wives and mothers out of the home, and yet the most important institution in all the world is the home. It is the foundation of society. If the home is wrecked the nation cannot escape. This is the lesson of history. Seek ye first your wifehood and motherhood.

III. *Thou shalt be a master in the art of homemaking.*

Housekeepers may be employed, but not so homemakers, and yet housekeeping is no mean art, but homemaking is a virtue. I once knew a man and his wife who built a new house, but for years they slept in the old house for fear his use of the new home would ruin its spotlessness. Only during his last sickness was he permitted to sleep in the new bed in the new house. The most exacting profession in all the relations of mankind is that of homemaker, and it is too often entered upon with the least preparation. Home Economics is a most important science. Europe taught two and one-half million men how the average European family can live on what the average American home wastes. Home should be more attractive than any other place in all the world. Every trap that is baited to catch your husband and children is baited with laughter. Be joyful. Be able to see the humor in every situation. Don't be a nagger. The most attractive thing about the diamond ring is the diamond. The most desired jewel in the home is the mother. The standard of homes that endure is set by mother: standards of dress and pleasure not excluded. Mother deserves the best.

Last but not least efficiency, order are more essential in homemaking than in business. Homemaking is an exacting mistress.

IV. *Thou shalt insure thine own economic independence.*

No man has a right to all the accruing capital of the family. Let no woman neglect her part in making the family investments. Eighty-five per cent of the merchandising is done by women, but not eighty-five per cent of the investing and saving.

Too many widows lose all through following badly advised investment plans, and for one reason the lack of training and counsel by their one disinterested friend. How often have I witnessed a wife and mother now widowed go out to meet without skill the demands of modern business that requires the greatest skill. Let every mother insure her future and not leave it to chance. If disaster never comes, her own economic independence will make mother more greatly to be desired by her own family. This, too, is a law of life, and it never fails to function. Mother, place a higher value upon yourself and your sacrificial service of love and devotion.

V. *Remember to keep thine ear open to the cry of the needy, and be ready to stretch forth thine hands in helpful service of others.*

A self-centered life has already signed its own death warrant. No family can become really great whose horizon of service is limited to the eaves of its own house. The glory of America is the service of her women. There are Dorcas Societies throughout the length and breadth of the land, and their ministries are almost infinite, but there are none named after Jezebel. The glory of the home is the largeness of heart of the heart of the home mother. Those who dwell there will cherish it as the most priceless memory of mother. When mother is gone, those who remain tell the minister to say, "She never thought of herself. It was always of others." It is this that makes us think of mother as being Godlike. The real genius of motherhood is love, service and sacrifice.

VI. *Thou shalt use forethought in caring for thine own.*

"She is not afraid of the snow for her household." So many fear the bitter winter weather for their households and their scantily clothed children as well as themselves. The "Ideal Mother" is prepared for every emergency when it arrives. She does not wait to prepare for winter after it is here. Big business would never have become big business unless it had learned to anticipate the future. Replacement and depreciation are great words with business men. A real home can never be built on a hand to mouth existence. The rainy day will come. Be prepared. Forethoughted mothers inspire even their children to lay by for the "rainy day." The children of the others spend every cent for all day suckers and cones. These fore-

thoughted mothers see that there is coal in the bin and flour in the barrel and sugar in the tub and tea in the canister, and nothing catches her unprepared. She is able to bring forth treasures both new and old. She would not be afraid to die for fear of what the neighbor women would find if they came in to prepare for her funeral. She would be ready and her household would be in order.

VII. *Thou shalt make thine husband a man of influence and thy children stars of hope.*

There is an old Irish proverb, "A man must ask the consent of his wife to become great." Old wives say, "She will make him or break him." The wives of the presidents have been as outstanding as the presidents. Her homemaking successes make him rich; her character and endowments and personality give him additional title to respect; his personality is enriched by intimate association with a woman of such capacity and energy, and her quiet grace and dignity and charm and fame are a source of just confidence to her family. The greatest contribution such a woman can make to the uplift of the human race is such a family of upstanding folks.

VIII. *Remember that beauty is soul deep.*

The most beautiful thing in all the world is not anything but character. Love of beauty of person and adornment gives evidence of that deep seated love of beauty in personality. Let her habit be an outward expression of her inward clothing. The virtuous woman is clothed with strength and honor. The frank approval of her husband is worth more than the sidelong glances of many strangers. A bad heart adorned with fine costume is hypocrisy. Let her virtue and sincerity be reflected in her costume as it is in her countenance. Remember the world is bidding for her husband and her children, and their great refuge is in the heart of wife and mother. As she did win her husband with her good life and good taste so shall she hold him.

IX. *Thou shalt let thy tongue be wisdom and kindness.*

In such a life is born wisdom and good counsel. She needs no repentance for words hastily spoken. She has discovered that the work of creating a great family needs the co-operation of splendid thinking and fine speaking. Idle talk is not welcome in her home. She well knows that gossip there will destroy her own family. She is determined that if there be any virtue or any praise she will think on these things. Friends for such a family are multiplied. A woman having this virtue is more than welcome in every circle, and such are the cement of society, and the beautifiers of all they touch. They are the creators of character in others, for "Words fitly



spoken are like apples of gold in baskets of silver." The characters and good names of others are more than safe in her gracious keeping.

X. *Thou shalt fear the Lord thy God.*

The virtuous woman will not say the ideal is too high, but she will trust in the Lord. Her task is the greatest known to human kind. The rewards are as great, the greatest possible in all life's endeavor. Without God she is unable. In a survey of 3,000 broken homes in Kansas City some years ago there was not found one where both father and mother were active serving Christians, members of the Church of Christ. Only twelve were located where either one or the other was an active member of the Church. A woman that feareth the Lord give her the fruit of her hands. She shall not lose her works. Let her works praise her in the gates. Remember that Susanna Wesley did more for the world in which she lived than any other woman of her day. She feared the Lord. The greatest opportunity of service in the world is the opportunity to fill the home with the very atmosphere of heaven. Homemaking is Heavenmaking.

This is the philosophy of "The Ideal Mother."

Solo by some young woman, "Mother Machree."

#### THOSE BEAUTIFUL, BEAUTIFUL HANDS

Those beautiful, beautiful hands,  
They are neither white nor small;  
And you, I know, would scarcely think  
That they were fair at all.  
I've looked on hands, in form and hue,  
A sculptor's dream might be,  
Yet are those aged, wrinkled hands,  
Most beautiful to me!

Such beautiful, beautiful hands!  
Though heart was weary and sad,  
These patient hands kept toiling on  
That the children might be glad.  
I often weep, as looking back  
To childhood's distant day,  
I think how these hands rested not,  
While mine were at their play.

Such beautiful, beautiful hands!  
They're growing feeble now.  
And time and toil have left their mark  
On hand and heart and brow.  
Alas! Alas! the nearing time,  
The sad, sad day to me,  
When 'neath the daisies cold and white,  
These hands will folded be.

But, oh! Beyond these shadowy lands,  
Where all is bright and fair,  
I know full well, these dear old hands  
Will palms of victory bear.  
Where crystal streams, through endless  
years  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my Mother's hands.

—Anonymous.

In order to increase the marriage rate in Greece, the government is taxing unmarried men from the age of 30 to 50 years. The last Greek census showed an excess of 52,214 women.



## A Local Color In Mother's Day

THE picture above shows the way in which Rev. Archibald G. Adams of the Lafayette Avenue Baptist Church, Buffalo, New York, put a local touch in the observance of Mother's Day in 1928. Mrs. Cleaves, the oldest mother in the church, consented to pose for the photograph in her wedding dress. Mrs. Cleaves is 88 years old. She was married in 1870. There are sixteen yards of silk in the dress which cost three dollars per yard when purchased. This photograph was used on the first page of the church calendar and the data given here appeared on an inside page. Here is a plan which can easily be adapted by any church.

#### HYMN FOR MOTHER'S DAY

Tune: "Maryton" (No. 232, Methodist Hymnal)

For mothers dear who taught Thy way  
We give Thee thanks, O Christ of God!  
And that we worship Thee this day  
We owe to them and to Thy blood.

They were the guardians of our youth,  
And walked in hallowed influence bright;  
And shaped our minds to know Thy truth,  
And loving entered into light.

Their memories blest we yet revere,  
And shall till pilgrim days are o'er;  
And when we feel their presence near  
We sense Thy presence yet the more.  
As once Thy mother from the rood  
Thou didst commend to loving care;  
So may we show our gratitude  
To mothers here or mothers there.

—Rev. William Frank Martin.

#### MOTHER'S DAY

Mother! What a wealth  
Of tender love and service  
This simple word suggests.  
Her days and nights are  
Ever filled with thoughts of others,  
Regardless of the cost to herself in  
Sacrifice or toil or pain.

Dearest of all earthly friends,  
Acknowledged queen of the home,  
Years can but enhance our love and  
memory of thee!

A New York syndicate has planned the building of a floating airport to be anchored 300 miles at sea, midway between Bermuda and New York. It will be 1,200 feet long, 200 feet wide at the ends, and 100 feet in the middle. On it a crew of 43 men will operate a machine shop, a hotel and restaurant, fuel tanks, and radio direction finders.

# Sure, A Minister Can Speed Up

By E. J. Unruh, Macomb, Illinois

"You say, 'I started this thing. But I admit that I can't finish it,' under the heading, 'Can a Minister Speed Up.' I am coming to your rescue. Are you not glad?" Thus writes Mr. Unruh in sending this helpful contribution. The editor is glad. He likes to be confirmed in his conviction that there are many ways the average minister can both make his work more effective and intensive.

FOR a number of years prior to my entering the ministry, I was a stenographer. I held positions in various departments in a railroad office, was for some time a civil service employee at Washington, and taught commercial subjects in a western college for four years. During that time I was in regular attendance at church, and frequented the prayer meetings.

I became more or less acquainted with my ministers through my publishing their church bulletin or house organ. While engaged in professional work I made the acquaintance of business executives, salesmen, promoters, etc., privately and at their business and social clubs.

Since becoming a minister I have discovered that the judgment of those business men with regard to the habits and methods of the ministry is quite accurate. I see now that the opportunities for developing slovenly habits of study and administration in the ministry are far more numerous than in business or the teaching profession.

These men felt that ministers were not willing to pay the price in personal efforts which a business man spends in the acquisition of a working knowledge of new and efficient methods. I heard very little, although some, criticism concerning the message of the minister. The greatest criticism was in the direction of his methods.

It is my conviction that, should a minister weigh as carefully and intelligently the experience of his profession of the past, as the business man does that of his profession, he would find that new conditions of life demand frequent modification of his methods. Our people, on the whole, are more alert to this phase of the ministry than ever. I believe this is true owing to more extensive education, the cognizance that our national prosperity is largely a product of methods of administration, and the apparent retardation in effectiveness of the church generally, as compared to many other public enterprises.

Preparing sermons, for the minister who reads intelligently and systematically, should be a matter of crystallization and illustration. I read from one to three books weekly and take ten magazines and papers. Throughout my reading I make notes of illustrations, filing them alphabetically according to the subject. Most of the sermons I prepare and preach are in the process of de-

velopment for weeks. I keep on my study desk a package of from ten to twenty-five cards representing subjects and texts of sermons for the future. Several times each week I go over these cards. As thoughts come to me I jot them down on the cards. Thursday and Friday mornings I write my sermons. I find many times that my material is so plentiful that I can use only half of it.

I know several ministers who have a notion that their popularity depends upon their attending every social, civic and religious function in the community. One told me recently that during the past two months he had had only two evenings free. There is a danger of a minister permitting the "steam roller" of our social, economic, civic and religious life to flatten and spread him over such vast territory that he loses his identity as a preacher. People will think more of him if he depends upon his effectiveness in the pulpit, rather than on his appearance at every public event. The minister must carefully budget his time.

Many ministers do not operate a typewriter. They, of course, need from three to five times more time for sermon writing than those who operate a typewriter systematically. The typewriter for the minister is as indispensable as the automobile is to the traveling salesman.

The minister is not always responsible for, but receives the criticism that he performs too many duties which some smaller-salaried person should assume. In the business office it is considered poor economy for the executive to perform duties which the stenographer can just as well discharge.

My personal experience has taught me that I can do more if I set out to accomplish more. The more extensive a program I undertake, the greater economy I must employ, thus I resort to the method of the business man. Any procedures that do not make for reasonable efficiency must be replaced at once. Every now and then I find it necessary to modify my methods; for instance, I used to spend from twenty minutes to half an hour per pastoral call. I plan my call now and accomplish it with equal facility in from ten to fifteen minutes. Instead of calling according to an alphabetical list, I go down one street and come back on another. I waste no time orienting myself.

One could enumerate many illustrations like the above which, with but little attention, would prove to save sufficient time for reading an additional book each week. This is a discovery which I made when I entered college. I earned every cent of my college and seminary expense by turning saved time into cash. What I have done others can do and are doing.

A golf game now and then, or spending two hours two or three afternoons a week calling, walking not riding, has increased my efficiency. Try it! If you will not try something new because you feel uncertain of the profit, chances are that you will never increase your efficiency.

## The Gospel on the Screen

(Continued from page 572)

Your file should contain a mass of catalogues of all dealers in the best projection equipment. Study the distinct feature of the different machines. Know something about still and motion picture machines, and then know what to use in them: the best available slides and motion pictures.

Plan every detail of the service. Have typewritten copies of the order of service for the organist, operator, usher, so that all know the what, the when and the where.

For the "Gospel on the Screen" demands and merits the best.

## STONE-AGE STUFF

You can do a-ny-thing that you try to do  
If only you try to do it.  
You must get a little start,  
You must have a little heart,  
Then a long, strong pull, and go to it!  
Oh, it may take years to worry it through,  
And you may break a leg or an arm or two!  
But in the by and by you will find it true  
That you'll do anything that you try to do—  
If only you try to do it!

You can be a-ny-thing that you want to be  
If you're sure that you want to be it.  
You must keep your little mind  
Very constantly inclined  
To the far-place long before you see it.  
Life may seem a struggle in an "angry sea;  
But beat along to windward and beware the drift to lee,  
And some day you'll be sailing on the blue and free;  
For you'll be anything that you want to be—  
If only you want to be it!

You can make a-ny mark that you want to make  
If only you want to make it.  
You must lug your little pack,  
You must plug along the track,  
You must keep the pace and nevermore forsake it.  
Oh, your brain may pain and your muscles ache,  
Your soul may sicken and your back may break;  
But keep your smile in the game of give-and-take  
And you'll make any mark that you want to make—  
If only you want to make it!

But, whatever the aim of your make-be-do,  
Be sure that you want to reach it.  
For the thing is up to you,  
Quite too trite and quite too true  
For me to try to sing it or to screech it.  
All of us are talking, altho' few may teach;  
Few of us will practice what we daily preach;  
Most of our observance is honored in the breach.  
But, in reaching any goal that you want to reach,  
Be sure that you want to reach it!

—Edmund Vance Cooke.



# Compensation

An Essay By Ralph Waldo Emerson

**P**OLARITY, or action and reaction, we meet in every part of nature; in darkness and light; in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals; in the systole and diastole of the heart; in the undulations of fluid and of sound; in the centrifugal and centripetal gravity; in electricity, galvanism, and chemical affinity. Superinduce magnetism at one end of a needle, the opposite magnetism takes place at the other end. If the south attracts, the north repels. To empty here, you must condense there. An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as spirit, matter; man, woman; subjective, objective; in, out; upper, under; motion, rest; yea, nay.

Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every animal tribe. The reaction so grand in the elements is repeated within these small boundaries. For example, in the animal kingdom, the physiologist has observed that no creatures are favourites, but a certain compensation balances every gift and every defect. A surplusage given to one part is paid out of a reduction from another part of the same creature. If the head and neck are enlarged, the trunk and extremities are cut short.

The theory of the mechanic forces is another example. What we gain in power is lost in time; and the converse. The periodic or compensating errors of the planets is another instance. The influences of climate and soil in political history are another. The cold climate invigorates; the barren soil does not breed fevers, crocodiles, tigers, or scorpions.

The same dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure, has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For every thing you have missed, you have gained something else; and

We offer here but a portion of this historic essay of Emerson's. But such as is given we feel presents spiritual truths which is well to again turn over in our minds. Other contributions from the past will be presented in our pages as opportunity presents itself.

for every thing you gain, you lose something. If riches increase, they are increased that use them. *If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate, but kills the owner.* Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossing, than the varieties of condition tend to equalise themselves. There is always some levelling circumstance, that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others. Is a man too strong and fierce for society, and by temper and position a bad citizen,—a morose ruffian with a dash of the pirate in him;—nature sends him a troop of pretty sons and daughters, who are getting along in the dame's classes at the village-school, and love and fear for them smooths his grim scowl to courtesy. Thus she contrives to intenerate the granite and felspar, takes the boar out and puts the lamb in, and keeps her balance true.

The farmer imagines power and place are fine things. But the President has paid dear for his White House. It has commonly cost him all his peace and the best of his manly attributes. To preserve for a short time so conspicuous an appearance before the world, he is content to eat dust before the real masters, who stand erect behind the throne. Or, do men desire the more substantial and permanent grandeur of genius? Neither has this an immunity. He who by force of will or of thought is great, and overlooks thousands, has the responsibility of overlooking. With every influx of light comes new danger. Has he light? he must bear witness to the light, and always outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul. He must hate father and mother, wife and child. Has he all that the world loves and admires and covets? he must cast behind him their admiration,

and afflict them by faithfulness to his truth, and become a by-word and a hissing.

This Law writes the laws of cities and nations. It will not be balked of its end in the smallest iota. It is in vain to build or plot or combine against it. *Things refuse to be mismanaged long. Res nolunt diu male administrari.* Though no checks to a new evil appear, the checks exist, and will appear. If the government is cruel, the governor's life is not safe. If you tax too high, the revenue will yield nothing. If you make the criminal code sanguinary, juries will not convict. Nothing arbitrary, nothing artificial can endure. The true life and satisfactions of man seem to elude the utmost rigours or felicities of condition, and to establish themselves with great indifference under all varieties of circumstance. Under all governments the influence of character remains the same,—in Turkey and in New England about alike. Under the primeval despots of Egypt, history honestly confesses that man must have been as free as culture could make him.

These appearances indicate the fact that the universe is represented in every one of its particles. Every thing in nature contains all the powers of nature. Every thing is made of one hidden stuff; as the naturalist sees one type under every metamorphosis, and regards a horse as a running man, a fish as a swimming man, a bird as a flying man, a tree as a rooted man. Each new form repeats not only the main character of the type, but part for part all the details, all the aims, furtherances, hinderances, energies, and whole system of every other. Every occupation, trade, art, transaction, is a compend of the world, and a correlative of every other. Each one is an entire emblem of human life; of its good and ill, its trials, its enemies, its course, and its end. And each one must somehow accommodate the whole man, and recite all his destiny.

The world globes itself in a drop of dew. The microscope cannot find the animalcule which is less perfect for being little. Eyes, ears, taste, smell, motion, resistance, appetite, and organs of reproduction that take hold on eternity,—all find room to consist in the small creature. So do we put our life into every act. The true doctrine of omnipresence is, that God reappears with all his parts in every moss and cobweb. The

value of the universe contrives to throw itself into every point. If the good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation.

Thus is the universe alive. All things are moral. That soul which within us is a sentiment, outside of us is a law. We feel its inspirations; out there in history we can see its fatal strength. It is almighty. All nature feels its grasp. "It is in the world, and the world was made by it." It is eternal, but it enacts itself in time and space. Justice is not postponed. A perfect equity adjusts its balance in all parts of life. *The dice of God are always loaded.* The world looks like a multiplication-table or a mathematical equation, which, turn it how you will, balances itself. Take what figure you will, its exact value, nor more nor less, still returns to you. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty. What we call retribution, is the universal necessity by which the whole appears wherever a part appears. If you see smoke, there must be a fire. If you see a hand or a limb, you know that the trunk to which it belongs is there behind.

Every act rewards itself, or, in other words, integrates itself, in a twofold manner; first, in the thing, or in real nature; and secondly, in the circumstance, or in apparent nature. Men call the circumstance the retribution. The causal retribution is in the thing, and is seen by the soul. The retribution in the circumstance is seen by the understanding; it is inseparable from the thing, but is often spread over a long time, and so does not become distinct until after many years. The specific stripes may follow late after the offence, but they follow because they accompany it. Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

Whilst thus the world will be whole, and refuses to be disparted, we seek to act partially, to sunder, to appropriate; for example,—to gratify the senses, we sever the pleasure of the senses from the needs of the character. The ingenuity of man has been dedicated always to the solution of one problem,—how to detach the sensual sweet, the sensual strong, the sensual bright, &c., from the moral sweet, the moral deep, the moral fair; that is, again, to contrive to cut clean off this upper surface so thin as to leave it bottomless; to get a *one end*, without an *other end*. The soul says, Eat; the

(Continued on page 582)

# Making An Attractive Church Calendar

## No. 2. The Order of Worship

THIS article has nothing to do with the order of worship as a method or practice of worship. It is concerned merely with the expression of that order in cold type. How best can it be expressed to create and sustain the principles of worship, easy reading and clear division of parts. So for a typical study we will take the calendar of the First Methodist Episcopal Church, South, Jackson, Tennessee, which is an unusually attractive piece of printing. I have gained some good ideas from Dr. Cowen

the pastor and I think that he will be among those who will see the point I am trying to make by improving upon his layout.

The first reproduction is as it appears in the calendar. There is very little variety of type. The items of the program are not set apart from the details of the numbers in anyway except by punctuation marks. The gloria is given in italics, as are also the authors' names of various musical numbers.

### MORNING SERVICE, 11 O'CLOCK

Organ Prelude, "Peace of God" (Drew) .....Miss Hattie Temple  
Choral Introit by the Choir: Congregation remaining seated with heads bowed reverently in prayer  
Hymn No. 2. "Come, Thou Almighty King" .....Charles Wesley  
Prayer by Minister and Congregation for the Church:

Almighty God, Father of our Lord, Jesus Christ, inspire within our hearts a greater love for Thee, and Thine only Son, our blessed Saviour. Awaken within our souls a deeper reverence for Thy Church, and a passion to keep it redolent with the beauty of personal holiness. Quickened within us a desire to preserve its honor, and by our "Self-Denial Gifts" to relieve it of any financial embarrassment. Give to us, O Father, a larger vision of the mission of Thy Church—which is designed to minister not alone to the spiritual, but to the physical needs of the youth of our community. Help us, through Thy Church, to seek to render more sweet and strong the ties of universal brotherhood, we ask in the name of Jesus Christ our Lord. Amen.

The Apostles' Creed: Minister and Congregation

Prayer by the Minister—Closing with The Lord's Prayer.

Organ Selection or Choral Melody. (During which the congregation assembled in the foyer may be seated.)

Psalm No. 4, page 534, Responsive Reading, Congregation Standing.

The Gloria Patri:

*"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."*

The Old Testament Lesson: Isaiah 55:1-13.

Organ Offertory, "Buona Notti" (Nevins), and Worship in Giving.

Quartette .....Selected

Mesdames G. C. Wilkerson, Soprano, and Jesse N. Midyett, Contralto; and

Messrs. Guy R. Windrom, Tenor, and Earle L. Hawkins, Baritone.

Sermon by the Minister:

Subject: Various Types of Repentance.

Hymn No. 22, "Come, Ye That Love the Lord" .....Isaac Watts

Apostolic Benediction

Organ Postlude .....Selected

I think that it is very essential that the order of worship be set apart from the details of the various numbers in some effective way. Some churches use italics for this purpose. Italics are not the best selection for emphasis. Bold faced type is better. So I have asked the

compositor to set the same order of service but to use bold face type where I have indicated. It isn't a matter of argument. It is a question of sensing the atmosphere. Which of these two orders do you prefer? Did the change in type faces improve the appearance.



## MORNING SERVICE, 11 O'CLOCK

Organ Prelude, "Peace of God" (Drew) ..... Miss Hattie Temple  
Choral Introit by the Choir: Congregation remaining seated with heads bowed reverently in prayer

Hymn No. 2, "Come, Thou Almighty King" ..... Charles Wesley

Prayer by Minister and Congregation for the Church:

Almighty God, Father of our Lord, Jesus Christ, inspire within our hearts a greater love for Thee, and Thine only Son, our blessed Saviour. Awaken within our souls a deeper reverence for Thy Church, and a passion to keep it redolent with the beauty of personal holiness. Quicken within us a desire to preserve its honor, and by our "Self-Denial Gifts" to relieve it of any financial embarrassment. Give to us, O Father, a larger vision of the mission of Thy Church—which is designed to minister not alone to the spiritual, but to the physical needs of the youth of our community. Help us, through Thy Church, to seek to render more sweet and strong the ties of universal brotherhood, we ask in the name of Jesus Christ our Lord. Amen.

The Apostles' Creed: Minister and Congregation

Prayer by the Minister—Closing with The Lord's Prayer.

Organ Selection or Choral Melody. (During which the congregation assembled in the foyer may be seated.)

Psalms No. 4, page 534, Responsive Reading, Congregation Standing.

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Sermon by the Minister:

Subject: Various Types of Repentance.

Hymn No. 22, "Come, Ye That Love the Lord" ..... Isaac Watts

Apostolic Benediction

Organ Postlude ..... Selected

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Sermon by the Minister:

Subject: Various Types of Repentance.

Hymn No. 22, "Come, Ye That Love the Lord" ..... Isaac Watts

Apostolic Benediction

Organ Postlude ..... Selected

But there is still something lacking. The prayer which is printed in the service has the same strength as the gloria. For a balance page it should have the same emphasis. I think that italics which gives emphasis above the roman but not quite so strong as the bold face may very well be used. So again I have asked the compositor to come to my aid and offer the program with the prayer in italics.

The average printer will have these faces. Of course, it is a little more effort to change them. But the cost is very small. And the appearance justifies additional cost. And, of course, much of the bold face and italics will be kept standing week after week, merely the details of the service being changed.

## Churches of Miami

(Continued from page 568)

have to live like the bees and the ants, make honey and store our food in the winter, so that when summer comes we will have enough money to pay the bills. We keep our churches open during the summer and our program goes right on regardless of the season.

Not all of our visitors help us. We discover that there is no special sense of obligation felt to attend the church of one's denomination as in the North. Many people who are with us have had their day in church work and wish now to rest and enjoy freedom from responsibility. We cannot blame them and do not, but how happy we are when people do volunteer their services! From all we see here during the winter, we feel keen sympathy for some of our ministerial brethren in the North! Their church officers and many of their members are often here spending the winter. One minister whom I know came down from New York one winter in order to meet with his Board of Trustees because most of them were spending their vacations in the Miami district! We are glad to record, however, that the churches here owe much to many of these splendid church leaders who come from the North. They give liberally of their money and of their time to help the common cause.

## Money Jingles

The verses which follow were clipped from a recent issue of the *Simpson Summons*, weekly paper of the Simpson Methodist Church of Minneapolis.

Little by little,  
Bit by bit  
We can cut  
Our deficit.

The bills are so many!  
The payments too few!  
If you were the Finance Committee  
What would you do?

SIMPSON stands for helpfulness,  
If that be our motto true,  
Let's get behind the slogan  
And find our bit to do.

Our bit may be in dollars,  
Our bit may be in dimes,  
No matter what the size may be,  
Let's see our bits on time.

### Compensation

(Continued from page 580)

body would feast. The soul says, The man and woman shall be one flesh and one soul; the body would join the flesh only. The soul says, Have dominion over all things to the ends of virtue; the body would have the power over things to its own ends.

The soul strives amain to live and work through all things. It would be the only fact. All things shall be added unto it,—power, pleasure, knowledge, beauty. The particular man aims to be somebody; to set up for himself; to truck and higgie for a private good; and, in particulars, to ride, that he may ride; to dress, that he may be dressed; to eat, that he may eat; and to govern, that he may be seen. Men seek to be great; they would have offices, wealth, power, and fame. They think that to be great is to get only one side of nature—the sweet, without the other side—the bitter.

Steadily is this dividing and detaching counteracted. Up to this day, it must be owned, no projector has had the smallest success. The parted water reunites behind our hand. *Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, the moment we seek to separate them from the whole.* We can no more halve things, and get the sensual good by itself, than we can get an inside that shall have no outside, or a light without a shadow. "Drive out nature with a fork, she comes running back."

Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know; brags that they do not touch him;—but the brag is on his lips, the conditions are in his soul. If he escapes them in one part, they attack him in another more vital part. If he has escaped them in form and in the appearance, it is that he has resisted his life and fled from himself; and the retribution is so much death. So signal is the failure of all attempts to make this separation of the good from the bad, that the experiment would not be tried,—since to try it is to be mad,—but for the circumstance, that when the disease begins in the will, of rebellion and separation, the intellect is at once infected, so that the man ceases to see God whole in each object, but is able to see the sensual allurements of an object, and not see the sensual hurt; he sees the mermaid's head, but not the dragon's tail; and thinks he can cut off that which he would have, from that which he would not have. "How secret art thou who dwellest in the highest heavens in silence, O thou only great God, sprinkling with an unwearied Providence certain

penal blindnesses upon such as have unbridled desires!"

The human soul is true to these facts in the painting of fable, of history, of law, of proverbs, of conversation. It finds a tongue in literature unawares. Thus the Greeks called Jupiter, Supreme Mind; but having traditionally ascribed to him many base actions, they involuntarily made amends to Reason, by tying up the hands of so bad a god. He is made as helpless as a king of England. Prometheus knows one secret, which Jove must bargain for; Minerva, another. He cannot get his own thunders; Minerva keeps the key of them.

"Of all the gods I only know the keys  
That ope the solid doors within whose vaults  
His thunders sleep."

A plain confession of the in-working of the All, and of its moral aim. The Indian mythology ends in the same ethics; and indeed it would seem impossible for any fable to be invented and get any currency which was not moral. Aurora forgot to ask youth for her lover, and so though Tithonus is immortal, he is old. Achilles is not quite invulnerable; for Thetis held him by the heel when she dipped him in the Styx, and the sacred waters did not wash that part. Siegfried, in the Nibelungen, is not quite immortal, for a leaf fell on his back whilst he was bathing in the Dragon's blood, and that spot which it covered is mortal. *And so it always is. There is a crack in every thing God has made.* Always, it would seem, there is this vindictive circumstance stealing in at unawares, even into the wild poesy in which the human fancy attempted to make bold holyday, and to shake itself free of the old laws,—this backstroke, this kick of the gun, certifying that the law is fatal; that in Nature nothing can be given, all things are sold.

This is that ancient doctrine of Nemesis, who keeps watch in the Universe, and lets no offence go unchastised. The Furies, they said, are attendants on Justice, and if the sun in heaven should transgress his path, they would punish him. The poets related that stone walls, and iron swords, and leathern thongs, had an occult sympathy with the wrongs of their owners; that the belt which Ajax gave Hector dragged the Trojan hero over the field at the wheels of the car of Achilles; and the sword which Hector gave Ajax was that on whose point Ajax fell. They recorded, that when the Thasians erected a statue to Theogenes, a victor in the games, one of his rivals went to it by night, and endeavoured to throw it down by repeated blows, until at last he moved it from its pedestal, and was crushed to death beneath its fall.

This voice of fable has in it somewhat divine. It came from the thought above

the will of the writer. That is the best part of each writer which has nothing private in it. That is the best part of each which he does not know, that which flowed out of his constitution, and not from his too active invention; that which in the study of a single artist you might not easily find, but in the study of many you would abstract as the spirit of them all. Phidias it is not, but the work of man in that early Hellenic world, that I would know. The name and circumstance of Phidias, however convenient for history, embarrasses when we come to the highest criticism. We are to see that which man was tending to do in a given period, and was hindered, or, if you will, modified in doing, by the interfering volitions of Phidias, of Dante, of Shakspeare, the organ whereby man at the moment wrought.

Still more striking is the expression of this fact in the proverbs of all nations, which are always the literature of Reason, or the statements of an absolute truth without qualification. Proverbs, like the sacred books of each nation, are the sanctuary of the Intuitions. That which the droning world, chained to appearances, will not allow the realist to say in his own words, it will suffer him to say in proverbs without contradiction. And this law of laws, which the pulpit, the senate, and the college deny, is hourly preached in all markets and all languages by flights of proverbs, whose teaching is as true and as omnipresent as that of birds and flies.

All things are double, one against another.—Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure; love for love.—Give, and it shall be given you.—He that watereth shall be watered himself.—What will you have? quoth God; pay for it, and take it.—Nothing venture, nothing have.—Thou shalt be paid exactly for what thou hast done, no more, no less.—Who doth not work shall not eat.—Harm watch, harm catch.—Curses always recoil on the head of him who imprecates them.—If you put a chain around the neck of a slave, the other end fastens itself around your own.—Bad counsel confounds the adviser.—The devil is an ass.

It is thus written, because it is thus in life. Our action is overmastered and characterised above our will by the law of nature. We aim at a petty end, quite aside from the public good, but our act arranges itself by irresistible magnetism in a line with the poles of the world.

A man cannot speak but he judges himself. With his will, or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. It is a threadball thrown at a mark, but the other end remains in the thrower's

(Continued on page 604)



# WHAT TO DO IN MAY

## *A Department of Reminders*

### **Birthdays**

May 3, 1849—Jacob A. Riis  
May 6, 1856—Robert E. Peary  
May 7, 1812—Robert Browning  
May 15, 1820—Florence Nightingale  
May 22, 1813—Wilhelm Richard Wagner  
May 25, 1803—Ralph Waldo Emerson  
May 27, 1265—Dante  
May 28, 1807—Louis Agassiz  
May 29, 1736—Patrick Henry

### **Special Days**

May 1—St. Philip and St. James  
May 9—Ascension Day  
May 12—Mother's Day  
May 19—Whitsunday  
May 26—Memorial Sunday  
May 30—Memorial Day

May is one of the beautiful months of the year. Spring is well on its way. The grass is green, the trees are in leaf, flowers are in bloom, the birds are happy with their nest-making, there is a freshness about life that captivates the imagination.

It is true that the delights of May are so charming that almost everyone who owns a car, or a flivver, is taking the long trail that knows no ending. Consequently church pews are less full. This does not make the minister's task any easier. The first challenge that comes is to freshen up and brighten up the services. Put a little spice and variety into them. If it is possible to depart from accustomed forms and ritual, do so.

### **May Day**

From earliest times the first of May has been an occasion for outdoor activities. During medieval and early modern times in England many interesting customs in connection with May-Day prevailed, among which were the May pole and flower-decked processions. May-Day celebrations have been in vogue in our country for many years. They have been of a secular nature but many possibilities are suggested for us in connection with the church. On the first Sunday in May make the church beautiful with flowers, have flowers everywhere, wild flowers and cut flowers. Give little potted plants to the children in the Sunday school. Enlist the children in decorating the various departments of the Sunday school. In the Kindergarten, Primary, Beginner's and Junior departments have some canary birds. A splendid text for a sermon for the first Sunday in May is: The Song of Solomon, chapter 2, verses 11-12-13; "For, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle dove is heard in our land; the fig tree ripeneth her green figs, and the vines are in blossom; they give forth their fragrance."

### **Mother's Day**

Mother's Day comes on the 12th. As this is a universal day every minister will make the most of the occasion by a special sermon, special music and other attractive features. Enlist the interest of some young men's class to get the shut-in mothers out to the service. Op-

### **APPLES OF GOLD**

By Paul H. Yourd

A pithy phrase packs power. A word is the report of an exploded emotion. A series of excited sentences is the machine-gun fire of our aroused personality. Words may sooth the spirit like the caress of gentle zephyrs laden with the fragrance of orange blossoms. They may lash into a frenzy of passion like the hurricane sweeping the icy stretches of the North Atlantic. With such a wide range of possibilities in the use of words, the wisdom of the Proverb writer is most aptly put:

"A word fitly spoken is like apples of gold in a filigree of silver."

An arrogant or an indiscreet word was never known to fall from the lips of William the Silent. "Speak fitly," says George Herbert, "or be silent wisely."

Never think nor speak in negatives. Can'ts and don'ts have ruined more people than almost anything else. Their influence is smothering.

Perish pessimistic pests, those who are forever talking down everything, business, the times, friends, and even themselves. Talk courageously, yet cautiously.

Sadness and sorrow are prevalent, misery and sickness abound. People need sunshine and contact with cheerful lives that radiate gladness. They need helpful, hopeful, courageous words to lift them up and encourage them.

Emerson knew the virtue of this philosophy when he said, "Nerve us with incessant affirmation. Don't bark against the bad, but chant the beauties of the good."

How many kinds of words there are that might be uttered! Words of rebuke and indignation; words of reconciliation and forgiveness; words of advice and warning; words of encouragement and love.

"A word in due season, how good it is."

portunity might be given for men, especially young men to unite with the church in recognition of their mother's faithful devotion. A book that has been found most helpful because of its stimulating articles is entitled "Mother in Verse and Prose" by Rice Schauffler, published by Moffat, Yard and Company. A bouquet of flowers for the oldest mother present is a beautiful remembrance, likewise a gift for the baby of the newest mother is an appealing feature.

### **Florence Nightingale Day**

The third Sunday of May can very nicely be observed in honor of Florence Nightingale. Nearly every small city has a hospital. The faithful nurses get little recognition. It is a fine thing for

som/ church in the community to observe Florence Nightingale Day by having a banquet at which the hospital staff are guests of honor together with the physicians of the city. One of the doctors can be prevailed upon to give an address about Florence Nightingale. This occasion can be followed by a service on Sunday in which the problem of suffering and its amelioration is dealt with. If there is someone of the nurses who can sing a solo or if a group of the nurses can sing a special number it will be an added feature.

### **Memorial Sunday**

The fourth Sunday of the month can be featured as Memorial Sunday. Some churches will have a special service for G. A. R., Spanish American War Veterans, and the American Legion. But whether there are any patriotic organizations present or not, a presentation of some phase of war may be made. A very happy combination can be worked out in connection with the recent efforts to promote world peace and sponsor a world court in connection with Memorial Sunday for those who gave their lives in the wars of our country.

### **Arbor Day**

While the date of the day varies in different states it can be celebrated according to local custom by many churches by planting trees about the church property and by setting out vines and shrubs. Make the house of God beautiful and attractive by making its grounds beautiful. Enlist the Boy Scouts or other boy's organizations and the men's clubs in this movement.

### **Summer Camps**

It is not too early to plan for summer camps. Many of these open immediately after the close of school. It requires several weeks to work up an attendance at these camps, so now is the time to start. Get your material from denominational headquarters in regard to the camps that are promoted by them. In addition to these there will be Boy Scout camps, Camp Fire Girl's camps, Y. M. and Y. W. C. A. camps. Choose the camps according to your needs. Interest and enlist prospective attendants. The camps are worthwhile, they develop leadership. Do not overlook this opportunity for the young people of your church.

### **The Minister and the Boy**

This is a good season of the year to get next to the boys of your church and community. Go hiking with them; plan fishing and camping trips. If you do, the boys will think you are a real he-man and you will make friendships that will be lasting and worthwhile.

John D. Rockefeller, Jr., has purchased 267 acres of the estate on which George Washington was born nearly 200 years ago and it will be given to the Wakefield National Memorial Association. The Association now has 365 acres of the original estate, and the house in which Washington was born will be restored. It was built in 1718, and destroyed by fire in 1780. The restoration, it is hoped, will be completed in time for the bicentenary of Washington's birth in 1931.

# How Big Is Your Circle Of Christianity

**A** FOUR paged mimeographed announcement from the First Baptist Church of Arlington, New Jersey, brings us one of the most interesting series of midweek meetings on "The World Values of Christianity." The front page contains a reproduction of pictures including the buildings and features of many lands. The buildings of the home land are in the center. A red circle partially takes in all of the other lands. The inside pages make the following announcements.

The World Values of Christianity .....  
A Special Series of Six Wednesday Night Programs .....

## JANUARY 9th—FEBRUARY 13th

Prepared especially to expand the boundaries of our souls, to widen our sympathies, deepen our interests, and make us better citizens of our world. Everybody is cordially invited.

### Special Opening

#### The International Supper

This unique supper will be served January 9th at 6:15 P. M. by the World Wide Guild at cost price or 50 cents per plate. The menu will be appropriately international. Make reservations early. The speaker will be Miss Lee of Canton, Kwangtung, China, a most talented Christian of wide renown. Special music will be presented by Guest-student from the International Seminary.

### Assembly Tours

#### By Stereopticon (7:45-8:05)

- Jan. 9th—Peasant Pioneers.
- Jan. 16th—Judson in Burma.
- Jan. 23rd—Clough in India.
- Jan. 30th—Livingstone in Africa.
- Feb. 6th—Glimpses of Japan.
- Feb. 13th—Changing China.

#### Discussion Groups—(8:05-8:55 P. M.)

There will be three groups conducted by competent leaders thru an adapted program of instruction and discussion, as follows:

### Adult Group

#### Instructor—Rev. W. S. Booth

Rev. Winfield S. Booth is the Executive Secretary of the Newark Baptist Extension Society and is in constant contact with the various problems of the expansion of Christianity among our foreign neighbors. This is an excellent opportunity for every adult interested in this great field. The basis of study for this group will be Dr. Daniel Fleming's book, "MARKS OF A WORLD CHRISTIAN."

### Young People

#### Instructor—Rev. S. H. Miller

All the young people of our church and congregation are urged to attend this class studying the great religions of mankind. We will use as the basis of our work Dr. Lewis Browne's, "This Believing World" in an attempt to understand more sympathetically the essential values of the so-called "heathen" faiths.

### The Children's Group

This group will meet separately for instruction and entertainment. A varied

program will be offered each evening and will not only care for the children while their parents attend the classes but will also help the child to know the world in which it lives the better.

### Devotions—(8:55-9:15 P. M.)

The whole school will reassemble and enjoy these short devotional talks by men representing large sections of mankind about whom we are often misinformed.

January 9th—Prof. E. L. Kautz of Hungary.

January 16th—Rev. Wm. S. Smith, representing the Negro.

January 23rd—Dr. Corbo, representing the Italians.

(The speakers for the last three nights will be announced at a later date).

The menu for the international supper may also be of interest for those who plan similar projects.

### MENU

Hors d'Ouvres Internationale  
Canadian Shrubs Spanish Cherries  
Beef A la American  
Sauce Hispanola  
Spaghetti a la Mussolini  
Vienna Bread Schwarzbrot  
Abyssinian Salad  
With French Dressing  
and Virginian Nuts  
Pineapple Walkiki Oriental and  
Moca A la Amazon

### FIRST MEMORIAL DAY IN 1868

Memorial Day, May 30, originally called Decoration Day, is a holiday set apart in Northern States as a day for decorating the graves of soldiers who fell in the Civil War. It originated in 1868, when General John A. Logan, Commander-in-Chief of the Grand Army of the Republic, issued an order that on May 30 of that year the members of every Post, from East to West, should engage in fitting ceremonies and decorate the graves of their comrades. State legislatures soon took up the idea, until the observance became general wherever Union soldiers are buried. In Virginia, Confederate Memorial Day is observed on this date.

### THE BRAVE AT HOME

The mother who conceals her grief  
While to her breast her son she presses,  
Then breathes a few brave words and  
brief,

Kissing the patriot brow she blesses,  
With no one but her secret God  
To know the pain that weighs upon  
her,

Sheds holy blood as e'er the sod  
Receives on Freedom's field of honor!

By Thomas Buchanan Read

### THE BLUE AND THE GRAY

Under the sod and the dew,  
Waiting the judgment day,  
Love and tears for the Blue,  
Tears and love for the Gray.

By Francis Miles Finch

### THE VANISHING ARMY—G.A.R.

By Arthur Lewis Tubbs

From the wave-washed strand of the  
Golden Land  
To the shores of the Eastern sea,  
From the mountains that fringe the  
frozen North  
To the Southland's flowery lea,  
Comes the tramp of feet to the drum-  
mer's beat  
And the fife with its martial lay,  
For the soldier boys are marching again  
To keep Memorial Day.

They were heroes all when the trumpet's  
call  
Was heard in the days gone by;  
For their hearts were brave and their  
hearts were true,  
When they heard the country's cry.  
But now, as they come to the fife and  
drum,  
'Tis a loving tribute to pay,  
And a path of flowers for these heroes of  
ours  
Is spread on Memorial Day.

For the Stars and Stripes and the gleam-  
ing bars  
To a nation of peace belong,  
And a friendly cheer is all they hear,  
Or the children's voices in song.  
The weapons are rusted and silent now  
That once they used in the fray;  
They have only to bear the flowers fair,  
As they march on Memorial Day.

The ranks grow thinner, the marchers  
few,  
And today the grasses grow  
On many a mound that was not found  
But one short year ago.  
Whether they sleep the dreamless sleep  
Or a little longer stay,  
We'll never forget the boundless debt  
The nation never can pay.

Let Northern blossoms and Southern  
blooms  
Their tendrils intertwine:  
A token of peace that years increase  
And love hath made divine.  
And whether the heroes wore the blue,  
Or whether they wore the gray,  
We own them ours and strew the flowers  
For all, on Memorial Day.

### FOR ONE WHO FELL IN BATTLE

Captain or Colonel—whatever invocation  
Suit our hymn the best, no matter for  
thy station—

On thy grave the rain shall fall from the  
eyes of a mighty nation!  
Long as the sun doth shine upon it  
Shall grow the goodly pine upon it;  
Long as the stars do gleam upon it  
Shall Memory come to dream upon it.

By Thomas William Parsons

### BLOW, BUGLES, BLOW

Blow, bugles, blow, soft and sweet and  
low,  
Sing a good-night song for them who  
bravely faced the foe;  
Fall, blossoms, fall, over one and all,  
They who heard their country's cry and  
answered to the call;  
Mid the shock of shot and shell,  
Where they bled and where they fell,  
They who fought so long and well—  
Fall, blossoms, fall.

By John S. McGroarty



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MIRABILE AUDITU

## The Devil's Offensive

By F. W. Backemeyer

EVER hear of it? He called his chiefs together. "We must do something," he said, "we're slipping. We thought we had it all fixed outside Jerusalem two thousand years ago, but you know what happened."

With chin in his clawed hand, he spoke meditatively, "We also thought we had things smashed when the Reformation came, disturbing the peace of the church. Also when, later, we got the Protestant churches divided into different sects and groups. But somehow they do not fight each other as we thought they always would do, and they are even talking of great unions. They are gaining more adherents every year. We've got to do something. We're slipping."

The chiefs spoke up. Many things were suggested. Satan continued in thoughtful mood for a time, and then, after a prolonged silence, his face lighted up. "I've got it! This is good! Fellow counsellors, it beats anything I have ever done. It is a winner. We'll have them on the run now!"

"Well, what is it?" They were an impatient lot. It was getting warm in the council chambers of hell, and Satan and all his chiefs were perspiring. But he was not going to be hurried. Not he. He calmly walked over to a spigot, drew a mug of home brew, drank, smacked his lips and returned to his throne.

"Fellows, it's as simple as can be. Wonder why I never thought of it before."

"Well, what is it? Don't keep us in suspense. Come on."

"I'll tell you what we'll do," said Satan. There was absolute silence. You could have heard the proverbial pin dropping.

"We are going to induce all the churches to get into more activities!"

"More activities? Why, what do you mean? That will help them. Do you mean to say that we are going to help them organize and do their job better? Why, that's suicidal for us!"

"Wait a minute," said Satan. "We want to do something, anything,—that will take their minds off the main thing they started out to do. We'll get them to organize, and organize, and organize; and meet, and meet, and meet; and have lots of committees where they will plan, and plan, and plan;—and if we can get them to do that, then we have the church beaten to a frazzle."

"Why, Satan, don't you see how that will help them? They'll even make money at that kind of a game,—lots of it. And they will get new buildings, and fine organs, and high towers, and beautiful fixtures, and what not." "O, well, what do we care if they do. They are welcome to all that. Just so they don't make converts! That's what we want to keep them from doing. And if we can get them to doing enough other things, they won't get the converts, mark that! We are going to fool them into thinking that when they buzz, buzz, buzz, they are doing their best work. And if any old saint, or old-fashioned preacher, or Sunday School teacher, or Elder, or Deacon prays and pleads for a few personal workers, men and women who still have the courage to go out and button-

hole folks and ask them to give their hearts to the Lord Jesus Christ and unite with the church, they will all be able to say, 'O, excuse me please,—you know I'm doing so much for this church, that I simply can't take on any more. Why, I have had committee meetings every night last week, and next week is just as full. No, you will have to get somebody else to do that work.' And so the personal work will be left undone. Don't you see? It's as easy as falling off a log."

Satan laughed and chuckled, but seeing his counsellors still in doubt, he added, "Don't you get me? Why, we are going to fill them up with so many odd things that anybody else could do, and do far better than most churches can, that they won't have a bit of time left for the real job. In fact, we will get them to make these little odd things the important things—the all-important things. We'll get them to give these lesser things a great place—in fact, the pre-eminent place! See? The place of pre-eminence! Get that word, counsellors—pre-eminence! And when these wheels of committees and meetings and frills and oddities and nothings begin to buzz in the average church, they'll forget what they ever organized for! Just as sure as heaven is heaven and hell is hell—they'll forget their main job!"

And so the counsel broke up, and each one set about his appointed part in the new offensive.

That was some years ago. The results have been coming in. For when the devil starts out on a program he usually sticks to it with great tenacity. And he usually gets definite results. And this was their program, unanimously adopted by these counsellors of Satan—to get church folk generally so tied up with wheels, and wheels within wheels, that the sound of them would give the impression that the work was going forward mightily, while all the time hundreds of thousands that might have been won to the church remained outside, unsought, unappealed to, untouched in any way whatsoever. They remained out of the church, and away from Christ.

One day two ministers met in a downtown cafeteria. As they ate, they talked.

And one of them was heard to say, "It seems to me that the devil himself has gotten into the church people. He must have a definite program. I believe he has something to do with all these odds and ends of nothings and zeros with which our organizations seem to be idling about. I wonder if he is not responsible? Let's call the ministers of our city together and talk it over. I am sure we ought to do something about it. For when our own people get so tied up with details that out of our large membership we can get so few—so very few, to do the real work of the church—we are beaten. When from all our Elders, Trustees, Deacons, Teachers, Circles, Clubs and Classes we can't find a half-dozen earnest souls who will actually do the work that Christ wants done—I fear the Devil is getting by with his program!"



# The Editorial Page

## *The New Feminism and Mother's Day*

**K**EEN minded ministers are making a protest against the sentimental observance of Mother's Day which has characterized so many of our religious services of the past years. These men have their eyes open and they see little connection between the conventional gray hairs and retiring life of the mother of past with the sleekly groomed, clear eyed and energetic woman of today who is filling an important place in business, social and political life. And if these same ministers could read the mind of the modern woman they will probably find that she is making a still more terrific protest. I have enough sympathy with the protest to offer the following suggestions for a renewed evaluation of Mother's Day with a social significance.

*Make it a day to discuss the real issues of feminism.* Christianity has always been a friend to womanhood. It stands to reason that the church should have something to say about the issues of present day feminism. Young women are being forced to decide every day between business and a home. They are disturbed by the freedom of thought with its emphasis upon sex freedom. It is not always easy to discriminate between the temporal and eternal values. They need help for these periods of stress. Tears in memory of mother are not nearly so vital as a courageous analysis of the present opportunities and temptations of womankind. The preacher may know little about this and even his wife may not be fully informed. But if he has a daughter of college age she can give him first hand knowledge of the situation.

*Discuss the rights and opportunities of womanhood in the home.* Men who have never lifted a finger to make the last years of their own mothers comfortable will weep piously under the stress of the typical sentimental Mother's Day sermon. Sometimes these same men dominate their own homes, ignoring the appeals of the new freedom which their own wives face. Here is a field for many sermons. The place of the budget in family income. Does the car belong to the husband or the wife? Is home sacrifice the privilege of the wife alone or is it shared jointly?

And there are some questions on the other side which will provide good topics. How far can bridge interfere with the household duties of the wife? Shall a Sunday school paper be a substitute for parental instruction in religion? Is a home still to be a home or merely a place to start from? Just how does cigarette smoking fit in with the highest ideals of womanhood? Has motherhood a greater ideal than a slender figure?

*Discuss the place of children and child training.* The child is entitled to a square deal. He has it in many ways. Most of our church children are well fed, well clothed, well movied, well schooled

and well autoed. But I wonder if we are giving them a square deal in religion. With every effort the church has made to improve the quality of religious education, there has been a let-down in the home training of children in religion. We expect our children to pick their religion from the air and literally that is where they are getting most of it. Modern parents need to be brought face to face with these facts. Now is the time to do it.

*Remember the Ten Commandments.* That these may not be considered too modern I want to add a most vital source of material for Mother's Day. The Ten Commandments are still the basis of modern society and they ought to be. They may be supplemented, but there can be no substitution for these basic laws. A sermon which stresses modern life will do well to be based on these concepts. These, especially, could stand a renewed emphasis on Mother's Day.

Thou shalt not commit adultery.  
Honor thy father and thy mother.  
Thou shalt not covet.  
Remember the Sabbath to keep it holy.

## *Church Management and the Small Church*

**"I** TAKE it that a magazine with the line-up as yours is not much interested in the small, weak church," wrote a minister from a small town in Iowa. And because he took it entirely wrong, I wrote him a long letter. And here is very much of what I told him.

*Church Management* is vitally interested in the small church, whether it be in the city, town or country. We have used considerable material for the small church, and it will continue to appear in an increasing quantity. But we are so vitally interested that we will challenge the intelligence of anyone who feels that to meet the situation of the small church we must lower the quality or the idealism of the magazine.

Because a church is large does not mean that it is either a healthy or efficient church. Who wants to belong to a church because it is big? If it is big in heart and in spirit it has an appeal. But mere numbers mean nothing to the average adult. They certainly mean nothing to the church efficiency specialist. If I wanted to publish instances of waste, and overlapping organization I could select choice specimens from the biggest churches in the country. On the other hand, some of the best organized and conducted churches in the land are small in membership.

Because a minister has a small church does not mean that he wants inferior homiletic material. Some publishing houses work on the supposition that the small church preacher wants canned sermons, and prepared outlines. I challenge that contention. Small ministers may want these prepara-

tions, but it is not fair to say that pastors of small churches want them. The average degree of intelligent preaching is as high among small church preachers as it is with the pastors of the large churches. Perhaps it is higher. Some of the small church preachers I know have spent so much energy in keeping at preaching, that they have had no opportunity to find the tricks which tickle the fancy of minister-hunting committees. And they are better preachers because they have not learned the tricks.

Small church problems vary with local situations as do large church problems. An adjustment of general principles is always necessary. If there is one thing I have tried to emphasize in *Church Management* it is that there is no cut-and-dried method for any parish. But the same principles of diagnosis and analysis apply in the small parish as do in the large. I feel that it is

a matter of simple honesty to stress this. I would prefer to have a dozen men tell me I have failed to give them an absolute cure for their parish ills than to have one, who has thought the thing through, catch me trying to make preachers believe that there is such a patent remedy.

We should like to have every minister in the country as a subscriber to *Church Management*. But if the editorial policy is going to limit its appeal so that some feel they cannot profit by it, we prefer that those we must part company with be those who desire a compromise with the principles mentioned in this editorial. And this decision doesn't make a line of demarcation between small church preachers and big church preachers. Rather the line is between small visioned and big visioned men. And the classification cannot be automatically made on the size of the churches they serve.

## As the World Goes By— How Not to Have a Book Published

*The First Step.* The minister receives a letter. It comes from a publishing house located in Boston. I receive one every spring so I can quote from the letter itself.

Dear sir:

We are planning for next spring a somewhat larger and more important list of publications than we have issued in any season heretofore. We should like very much to consider one of your manuscripts for possible inclusion in the list.

If you have anything that is likely to prove available won't you please send it along to us?

*The Second Step.* The minister who has known that it was only a question of time until his ability was recognized prepares a manuscript and submits it.

*The Third Step.* He receives a reply stating that it is just the book they are looking for and a very favorable offer can be made. The author will receive a royalty of twenty per cent and he will assume \$1075 toward the cost of publication.

*The Fourth Step.* He accepts.

*The Fifth Step.* The book is published. Wait until the world sees it.

*The Sixth Step.* Disillusionment.

Ministers need to be warned of this kind of a publishing house. If you want to publish privately your own book get a printer you know who will figure on a cost basis. If you want a national publisher to handle it approach those with reputation and standing. One thousand dollars is a lot of money for the average minister. And it is hard to find words bitter enough to denounce any pseudo-publishing house which preys upon their credulity. Ministers who hesitate to pay a good literary critic twenty-five dollars to tell them the truth about their book will hand it over to a group of literary pirates, with a check for a thousand dollars which, by no stretch of imagination, can be recovered in sales. For the ministers we can have pity, but for the publishing house only contempt.

## Jewish Cantor Helps Dedicate Organ

Reverend Maurice Cowan, cantor of the B'nai Jeshurun Temple of Newark,

New Jersey, was the soloist at the recent dedication of a new memorial organ in the Clinton Avenue Baptist Church of that city. Traditional Hebrew music was used in several parts of the service, and the accompanying Hebrew words were sung by the cantor. It is a rather unique method of cooperation between Jew and Gentile and the Jew has something to contribute in a service of this nature.

## DEACON JONES' COLUMN

### THE DEACON OBSERVES

That the farm population of the U. S. is now the smallest in twenty years; in 1909 it was 32,000,000; in 1929 it is 29,500,000. If we are to keep our countryside populated, it is evident that the promised relief by Hoover at the special session of Congress must be made available before the situation becomes more acute. Herein lies one of the problems of the rural Church.

That nothing has been done in the prohibition problem that has produced results so quickly as the Jones' law. (Not the Deacon's.) The law increases maximum punishment for the first offense to five years in prison or a fine of \$10,000 or both. Put teeth in law and it will have its effect.

That the world is ruled by men over sixty years of age. Most Presidents, Primates, Premiers, Kings and cabinet members are that old. We don't hear much any more of Dr. Osler.

That ordinary tracing cloth such as draftsmen use has been found transparent to the ultra-violet ray and its beneficial results; we now can sit behind a sheet of this and receive all the benefits from the sun without any of the harmful effects. My! pity the poor manufacturer of machines which radiate artificial sunlight.

That most fitting was the Bible verse selected by President Hoover in connection with his oath. "Where there is no vision the people perish." We predict for Hoover eight of the most constructive years ever allotted to any man.

fessors and instructors constitute the poorest paid group in the teaching profession. Part of their compensation must come from honor, prestige, the ability to get more out of, and enjoy life and its culture. But this does not pay for bread and butter.

That the bill providing for the union of three Methodist Churches of England into one body to be called "The Methodist Church" has been passed by the three Conferences and will soon be presented to the House of Commons.

That Northwestern University has received \$8,000,000, to be known as the Milton H. Wilson endowment fund for the use of the College of Liberal Arts.

That a gift of \$1,000,000 to be administered in the "cause of better understanding among mankind" was announced on the seventieth anniversary in celebration thereof by Lucius N. Littauer.

That a bill carrying an appropriation of \$12,000,000 for the establishment of a National University with an endowment of \$60,000,000 as a memorial to George Washington has been introduced in the House. The Deacon would rather see the creation of another Cabinet portfolio devoted to "Education and Research" and thus give to the children of America the same energy, study, money and findings as the department of Agriculture gives to hogs and like animals.

That it was an honor greatly merited when Dr. and Mrs. Learned, for fifty-three years missionaries in Japan, upon retiring were decorated by the Emperor with the Third Order of the Sacred Treasure—the highest honor yet paid to a foreign educator. 5,000 students were in line as the two marched through the Campus. What a rich life so fittingly crowned.

That Dr. Charles D. Barber of Lansing, Michigan, says "Sixty per cent of all babies born of cigarette smoking mothers die before they reach the age of two, due primarily to nicotine poisoning. The post-mortem shows degeneration of the liver, heart and other organs."

That Captain Byrd's bill for dog biscuits is \$8,000—more than the cost of discovering America.



## Conducting The Church Service

**I**N a recent issue of the *American Lutheran*, F. R. Weber has some things to say about pulpit and church crudities which are worth while. We are reproducing some of the paragraphs here.

Crudities that will clash with a church service, even though it be beautifully conducted, are observed now and then by many people who find them irritating. Bad colors on the wall might be mentioned. An authority on color wrote an article for a national magazine, and he told of experiments conducted in school rooms, large offices and industrial plants, in which the effect of certain colors was studied. Some colors produced drowsiness, others a sense of coldness, others caused restlessness, and some provoked frequent bad-tempered outbursts on the part of the students or the office workers. Too much cannot be said on this subject, for there are churches in our own circles where the entire spirit of the congregation was most agreeably changed by the simple device of calling in a color expert, and adopting simple, quiet tones.

Even the finest order of service may be marred by the sound-glare reflected from the pressed-steel ceiling. On the other hand, our recent American penchant for a church interior in which every particle of resonance is killed, causes a lifeless sort of service that puts one to sleep. It is ideal for a speaker who does not care to exert himself, but is fatal to a good rendition of the service, and to organ and choral numbers. In such a church many people take part in the service in a most listless manner.

A church service may be done in letter-perfect fashion, but much of its emotional effect may be lost through bad lighting effects. Too much light is bad, and an unduly dim interior is equally unpleasant. Indirect lighting, or semi-indirect, have their legitimate places in commercial buildings, but what is more fatal to churchly atmosphere than batteries of strong lights bombarding the ceiling? A row of lights behind the chancel arch gives the chancel a stagy effect that is not churchly. Spot-lights playing upon the altar are annoying to persons of refinement.

...

Careful attention ought to be given to color and to lighting, because of the powerful aid that such things are to the properly conducted church service. Broad masses of restful color should be the rule. Borders, scrolls, texts on fluttering ribbons, symbols painted on the plastered walls, blue skies over the altar, gilt stars overhead, illusions of clouds and aerial perspective, are not considered in good taste. We would not tolerate such things in our homes. Cheap windows of opalescent glass, or gaudy picture windows of the realistic sort are long out of date, and only serve to distract the attention. Orna-

ment and color should be restricted to parts of the church to which attention ought to be directed. Good wood carving is extremely effective, but it must be confined to its proper place, or it will be emotionally distracting and will produce a restless effect that is fatal to a quiet, devotional background for the church service. The same is true of color. No good decorator nowadays would think of painting or gilding the organ pipes, nor would he allow gilt radiators to form disturbing spots in or near the chancel. Artificial light should be subdued, and directed downward, not upward, and should be mellow rather than white.

Altar hangings may be of good silk damask, in the proper liturgical colors, with good hand embroidery and silk fringe. A crucifix of excellent design, massive candlesticks containing real candles with their emotional flicker and cheering warmth, an immaculately white fair-linen, communion silver of the very best quality and design, all contribute to a fitting background. We are in receipt of a letter from a well-known pastor urging attention upon this point. Too many of our churches, he says, have cheap, goblet-like chalices, patens of wash-bowl design and cruets that look like a coffee pot. Likewise many a baptismal font has a white pitcher, when a ewer of brass or pewter is much more refined in appearance. Why insist upon fine equipment for the church kitchen, and then use the cheapest plated britannia ware on the altar?

Acrobatic choir leaders with flourishing batons ought to be kept entirely out of sight. Anthems ought to be of a liturgical character, fitting perfectly into the service, and conforming with the season of the Church Year. The sentimental works of Barnby, Goss, Stainer, Dykes and Buck are giving place to works of a more liturgical character. Jangling chimes of brass tubing, and imitations of orchestral bells cheapen a dignified Lutheran service, but we ought to use real tower bells that are bells. A church that can afford it may have a set of genuine chimes of the best quality, for there are good bells and only too many cheap, discordant things. Our hymns may be played for the benefit of the whole community, and publicity of the most dignified sort is thus possible. It is not too visionary to think of a guild of bell-ringers, playing the age-old changes that thrill the visitor to almost any European town. After all, our highly efficient bells, tapped by electricity, fall short of the fine old bells which possess that peculiar, heart-stirring power that is possible only when bells are swung by hand, and not cut short by a mechanical tapper.

The Jefferson Davis monument at Fairview, Ky., is to be lighted by electricity, and power will be obtained for running the elevator soon to be installed.

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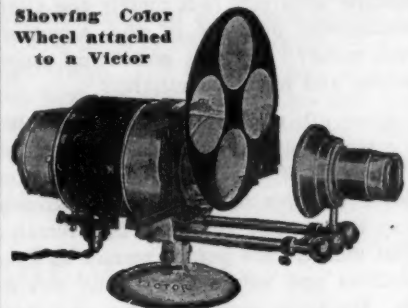
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# The Meaning Of Mother's Day

## A Mother's Day Sermon

By Frank Fitt, Highland Park, Illinois

MANY years ago, in a small town in Virginia, there lived a woman who, throughout her mature life, was the moving spirit of the Sunday School of her church. Some time after this woman passed away, the superintendent of the Sunday School wrote to her daughter, then living in Philadelphia, asking her to arrange a memorial service which could be held in the church with which her mother had been associated for so many years. The daughter did so, and in her task she suddenly realized that the custom of an annual service honoring motherhood might be possible. It was in 1908, just twenty years ago, that the first Mother's Day service was held in the small Virginian town. In 1914 the second Sunday in May was set apart officially as Mother's Day by resolution of Congress and proclamation by the president of the United States. Each year the recognition of this day has spread among the churches until now there can hardly be a community in the United States in which the meaning of the day is not given some emphasis. Within a score of years the observance of Mother's Day has established itself as securely as the observance of Thanksgiving Day and already seems to hold more meaning for the people than some other days of inspiring association in the Christian Year. Why should this be? Why should Mother's Day leap into such a rapid and genuine acclaim? Is it merely one more sentimental outburst of the American mob mind? Or is it something much deeper and more meaningful?

After all, mothers are imperfect like the rest of us. While it is the manifest obligation of every son and daughter never to refer to their mother in any way that is not kind, the fact remains that mothers are just as human in their frailties and weaknesses as the rest of us. We know young mothers who seem entirely irresponsible and pleasure-loving. We know mature mothers who with rouged lips and short skirts caper around in this jazz age in a manner that is hardly admirable. And we know aged mothers who are querulous and complaining, hard to live with, selfish and demanding. If we are to have Mother's Day, why should we not have Father's Day? We can think of certain fathers who meant everything to their children.

As a matter of fact we are supposed to have a Father's Day in the fall, but it has never received the response that comes so naturally to Mother's Day. Or why should we not have a Middle-Aged Day or a Young People's Day? We are all acquainted with admirable men and women of middle-age and young men and women who carry inspiration every time we meet them. But, somehow, such a suggestion does not appeal to us. Mother's Day remains by itself. Why is this? What is there about Mother's Day that makes its appeal?

In our attempt to get at the secret of the appeal of Mother's Day we may as well make up our minds that no anniversary can receive general recognition among people of all ages and social groups, unless it links itself very definitely with something deep and fine in the human heart. The florists and the candy manufacturers have a material stake in Mother's Day; but they did not originate the day or develop its popularity. They may profit by it, but only because its foundation is spiritual and not material. Subtract all of the sentimentality that gathers around Mother's Day and something beautiful and compelling remains. What is that something? What is that inner core of meaning that accounts for the common attitude of reverence and respect on this second Sunday in May? I believe it to be our recognition, conscious and unconscious, that in motherhood we have the nearest approach in human terms, the most definite hint in our human experience, of the perfect and transcending ideal of the Love of God. Not in all mothers do we find this; but in many mothers it stands out clear and distinct, the blinding, passionate love that nourishes and guides and directs, that redeems and restores and recreates; and because we feel this in some mothers as the nearest approximation of the Divine Love we honor motherhood as a whole on Mother's Day.

This is the explanation of the fundamental appeal of Mother's Day. Easter is a parade of fashion, and something more—the anniversary of that day when Christ our Lord broke the bonds of death. Mother's Day has a good deal of the artificial and the sentimental, and something more—the recognition that in a mother's love there is a note of tender-

ness and redemptive power that we find in perfect terms in the Christian doctrine of the Incarnation. At least, that is the way in which Mother's Day explains itself to me. If it were merely a day of sentiment I should not want to waste any time over it in a Christian pulpit. But it is a day of meaning, a deep and moving meaning which brings us close to the central message of our faith. And I am glad to think that in the midst of our bewildering experience of life, with its temptations and its tragedies, there are certain examples of motherhood which stand out with the glowing light of the Divine. Francis Thompson in "The Hound of Heaven" has given us a picture of the Love of God relentlessly seeking out man as he tries to flee away on his own devices. It is a great poem. But I prefer the conception of parenthood, and more particularly motherhood, as helping us to understand the redemptive power that we Christians call the Love of God.

On the face of it, in the daily round of our activities, it is not easy to believe in the Love of God as the controlling and final factor. The ingratitude of human nature, the small-mindedness and hatred of which any community is capable at times, the machinelike tread of modern civilization establishing us in various grooves, the struggle to survive economically, the ugly and defiant materialism of a factory town—all this seems to stamp out the light we call Divine. But that is only part of experience, perhaps the most obvious part, but not the underlying part. Here and there, in the most congested tenement and along the shaded avenue, in a home on a grimy street and out in the broad stretches of farm-land, in the busy offices of the metropolis, and in the quiet of the villages, there are human souls who by their very way of life, their smile, their attitude, their faith, their dependability, indicate to us how unmistakably God ministers to mankind. And among them we think of certain mothers who are so girded about with the atmosphere of the sacred and the holy that in their presence it seems absurd to question the Love of God for mankind.

Once a year, at a port in the south of France, a scene takes place which is always written up graphically in our



American newspapers. Whenever I read the account of that scene I cannot put it from my mind for days, for it breathes forth a lasting impression of horror and degradation. I refer to the annual sailing of the prison ship which transports the worst of the French criminals to the prison colony off the coast of South America. It is a dreadful picture. Under heavy guard the men, each with his small bundle of belongings, file down the gang-plank to the iron cages below deck where they will stay until they reach the living death of the prison colony. Some of them are sullen. Some of them smile in defiance. All of them are men of desperate criminal record. When all are on board the ship sails away. It is their last sight of France and they know it. An escape without recapture is a miracle. For them it means hard labor, poor diet, primitive quarters, tropical heat, and a quick death as a blessing. As the ship moves away on its long journey a howl of execration goes up from every prisoner on board and until the distance makes it impossible the onlookers on the shore hear the ghastly, cursing sound. I doubt if civilization anywhere in our time contains a more depressing sight. It means sin and despair, the ugly, horrible side of life. It represents the method of France in dealing with her impossibles; but it seems a method of hopelessness and desperation.

Two years ago, when this convict ship sailed away, something happened which introduced a new note into that dreadful scene. Before the prisoners come on board, the ship has to be put into good order and charwomen are employed for the task. One of these charwomen stayed on board in hiding. No one knew it; but she had a son in the ranks of those condemned to a lonely exile of imprisonment off the South American coast. When he filed on board the next day she rushed out to greet him with one last kiss, one last fond embrace, one last whispered assurance of her mother's love and confidence in him. It must have melted the hearts of the officials who stood nearby with loaded guns. Of course, it was against the rules and as speedily as possible they rushed that mother off the ship. But she had done her part, and to the very last all who witnessed the sight would remember it.

"If I were hanged on the highest hill,  
Mother o'mine, O mother o'mine!  
I know whose love would follow me still,  
Mother o'mine, O mother o'mine!  
"If I were damned of body and soul,  
Mother o'mine, O mother o'mine!  
I know whose prayers would make me whole,  
Mother o'mine, O mother o'mine."

In that mother's action, so strange and yet so natural, there is the touch of Calvary. It was while we were yet sinners that Christ died for us. He made

## FACT No. 5

### Things Your Church Avoids Only Thru the Short Term Campaign

#### BE SURE YOUR CHURCH AVOIDS

- (1) Using religious services for Money Raising: the laymen in the pew don't like it.
- (2) A one man "platform" campaign as you would a "one man church"; the "short term" campaign employs scores—sometimes hundreds.
- (3) Taking a dollar of members' gifts for campaign expenses: the "short-term" campaign secures thousands of dollars from people living in the community having no contact with your church which pays several times over all campaign expenses. Why shouldn't the community help on building funds and indebtedness? The church is for the community.
- (4) Changing personnel during the preparation and execution of a campaign. Never change horses in the middle of a stream.
- (5) Any subscription over three years' duration: longer time increases shrinkage and precludes your church from introducing other desirable forward movements.
- (6) Having assigned to your church "just any one of a staff" who might be idle at the time being: look into his credentials, experience and consecration. We have none who are idle, and we back up our staff without the necessity of written apology.
- (7) An emotional platform appeal: regrets ensue when "cooling off" process sets in. The "short term" campaign engenders a warm, healthy and friendly rivalry among members which inspires to "good works."
- (8) Considering comparative costs of expert financial campaign direction: your church deserves the best at any cost—not the cheapest.

Rev. S. R. McCarthy, of Livingston, Montana, whom we helped in the first "short term" campaign in the State of Montana, said in the Livingston Enterprise—"But the real key to the success of the campaign for \$36,000 was the director, H. H. Patterson. His experience, his enthusiasm, his genius for organization, his platform ability—all combined, gave to him that vital something which put across the campaign."

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Why did the People's Church, East Lansing, Mich., where the Michigan State Agricultural College is located, also the College Church of 1,100 members, which is supported by the National Boards and State Synods of the Baptist, Congregational, Methodist and Presbyterian Churches, choose us to direct their campaign for \$150,000? There's a reason.

the sacrifice for our sakes. His blood was shed for the remission of our sins. Somehow or other, there is a distinct and lasting connection between the cross outside the city wall and our own problem of the evil instinct and the sinful heart. And when that French mother stooped down to the level of that convict ship to share something of the experience of her wayward son she was obeying a power that found its chief and perfect expression in Him Whom we call Saviour. If that convict lives today in the French prison colony, who knows the redemptive love that may be reclaiming him and his fellows because his mother had faith enough to perform this last act of hope!

It is the privilege of motherhood to suffer as well as to love. It is impossible in actual living to separate suffering

from love. And so when we think of the finest mothers we have known, we have made real for us not only the Love of God, but the Suffering of God. As we think of families in which motherhood has done its great constructive work we give thanks for the children growing into manhood and womanhood, the boys clean of limb and pure of life, the girls readily expressing in themselves what their mother has exemplified to them. We can all bring before our mind's eye certain families where the rich heritage of a mother's devotion has done its perfect work. Such families bless a neighborhood and count inestimably in all that helps to make for character and high living. But even the best of parents and the finest of mothers does not always have this happy fruitage. Any human life, at any period from the

## STIDGER ON PREACHING

**H**ERE is a series of three articles by William L. Stidger on preaching which will interest *Church Management* readers. These reveal not Stidger, the specialist in methods, but Stidger the poet and preacher. The first article will appear in the June number.

1. Simplicity in Preaching
2. Creating an Atmosphere for Preaching
3. Priming the Pump for Preaching

cradle to the grave, is capable of strange choices and unbelievable impulses. Do you suppose that the French mother who sought out her convict son had failed to stand by him as guide and counsellor from the day of his birth? And yet despite every effort on her part he failed to realize her hope for him. I wish that could be regarded as a rare and isolated instance of a mother's sorrow. The truth of the matter is that the tragedy is all too common, the failure of the child, in childhood, in youth and adult life, to understand and follow in the way of truth and righteousness in which the mother herself walks. There is no greater pain than that in which the elements of love and grief multiply the intensity of each other because they meet in one human soul. Each act of waywardness and evil stabs the mother's heart with untold grief, because her love is immeasurable.

In this tragedy of the human heart which we have to witness too often, and in which some of us have a very direct part we gain an insight into the Divine tragedy of man's refusal of the Love of God. Once more motherhood reduces for us to real and vivid terms the truth that seems almost too big for our vision. Is it difficult for us to think of a sorrowing God Who suffers because of man's sin and wilfulness, when on the next street or in the next house there dwells a woman whose face has the lines of an unrequited travail over her son? Once upon a time I took a train journey beside a woman whose boy had paid the penalty of the law with his life. He had been a medical student, with everything in his background to insure a career of usefulness, but in a moment of infatuation and weakness he performed the act which meant the forfeiture of his own life in legal terms. She was a Christian woman and she had done her best by that son. She was old when I met her and the breaking sorrow of her life was in the years that lay behind, but it always would be her daily travail and she spoke to me about it that day on the train because she knew I was a minister of the Gospel. It was an unforgettable experience. If she had such a sorrow, what must be the sorrow of the Eternal Heart when men deny and defy and deliberately refuse the choice of faith and power and righteousness! When we think of the Atonement we are apt to think only of what man gains. We must remember what it cost God and what it costs Him now when men refuse His Love.

Why is it that Mother's Day appeals to us? Is it merely a matter of sentiment? No: Mother's Day makes its appeal to us because in the highest ranges of motherhood there is something that speaks to us of the Love of God and the Sorrow of God.

## Religious Best Sellers

For the Month of March

### Stores of the American Baptist Publication Society

The Christ of God—*Cadman*  
 Word of God and Word of Man—*Barth*  
 Where Wisdom Hides—*Howard*  
 The Soul Comes Back—*Coffin*  
 The Making of the Christian Mind  
 —*Atkins*  
 Confusion of Tongues—*Ferguson*

### Methodist Publishing House, Richmond, Virginia

Bible of Social Problems—*Lingle*  
 Christ of God—*Cadman*  
 Changing Family—*Fiske*  
 Inevitable Christ—*Jones*  
 Psychology of Religious Awakening—*Clark*  
 Christ at the Round Table—*Jones*

### Methodist Protestant Book Concern

Where Wisdom Hides—*Howard*  
 Life of George H. Morrison—*Gammie*  
 Passion Week Sermons—*Greenway*  
 Quotable Poems—*Gillespie and Clark*  
 Doran's Ministers' Manual—*Hallock*  
 Think on These Things

### Pilgrim Press, Boston, Mass.

The New Quest—*Jones*  
 Word of God and Word of Man—*Barth*  
 Our Recovery of Jesus—*Bundy*  
 Parables of Jesus—*Buttrick*  
 The Master—*Bowie*  
 Graphic Bible—*Browne*

### W. P. Blessing Company, Chicago

In Touch with Christ—*Reid*  
 Warrior, Woman and Christ  
 —*Studdert-Kennedy*  
 The Inevitable Christ—*Jones*  
 Where Wisdom Hides—*Howard*  
 The Graphic Bible—*Browne*  
 Parables of Jesus—*Buttrick*

### Presbyterian (U.S.A.) Book Stores

The Steep Ascent—*Norwood*  
 Streams in the Desert  
 Where Wisdom Hides—*Howard*  
 Deeds Done for Christ—*Marchant*  
 Quotable Poems—*Gillespie and Clark*  
 Science in Search of God—*Mather*

### Christian Century Book Service, Chicago

Affirmative Religion—*Garrison*  
 Quotable Poems—*Gillespie and Clark*  
 Methods of Private Religious Living  
 —*Wieman*  
 We Believe in Immortality—*Strong*  
 Scandal of Christianity—*Ainslie*  
 My Belief in Immortality

### The Pilgrim Press, Chicago

Word of God and Word of Man—*Barth*  
 Finding a Religion to Live By—*Burton*  
 Motives of Men—*Coe*  
 Religion—*Ames*  
 We Believe in Immortality—*Strong*  
 Great Empires of Silence—*Bartlett*

## Religious Book Club

(March Selections)

Our Economic Morality—*Ward*  
 Our Recovery of Jesus—*Bundy*  
 A Wanderer's Way—*Raven*  
 Christianity and Success—*Hughes*  
 Protestantism in the United States—*Bass*  
 Technique of Public Worship  
 —*Odgers and Schultz*  
 Can I Teach My Child Religion?—*Stewart*  
 The Meaning of Selfhood and Immortality  
 —*Lyman*

## The Kind of Sermons Laymen Like

I have been intensely interested in the symposium of laymen, in which the pew has set for the very reasonable expectations it has concerning the output of the pulpit. I have been cheered in my very, very soul, very much cheered.

Said the struggling artist to the porter who carried his painting to the academy: "Did the judges like my painting?" "Yes, indeed," said the porter, "it pleased them. Land, how they laughed!"

As nearly as I can interpret the demands of the layman, the business man wants a sermon—they never speak of but one, so I infer they go to church but once a week—that will show the careful training the layman has received in a lifetime of commercial activity—familiarity with business terms; careful scrutiny of all propositions dealing with the best that can be made of life, accurate measurement of probabilities and possibilities; knowledge of the tone of the market and temper of buyers and sellers in the street—every sermon marked by the same careful thought, preparation, foundation and wordly wisdom which the experienced merchant puts into the purchase of a stock of goods that will bring him profit of say, \$200,000 that year.

The actor wants in his preaching the same dramatic fire, the finished elocution the graceful action, the faultless and expressive gestures, the perfectly modulated delivery which he has mastered in a quarter of century before the footlights, and which make him command a salary of \$10,000 per year and expenses. (Estimates reduced 100 diameters from press agent's narrative.)

The preacher being required, also, to write two new plays, or monologues each—something which the actor, memorizing another man's lines, does not do once in fifty years.

And the lawyer merely asks that his minister shall bestow as much preparation on every sermon as he gives to the preparation of one great case in three or six months, which brings him \$1,000 or \$2,500 fee.

They didn't say so, but I infer from the average salary of ministers in the United States, that for the right kind of a preacher, who can do this sort of thing twice a week, and attend to pastoral duties besides, they are willing to pay as high as \$750 a year.

Er—"that's all."—Robert J. Burdette.

The Western Air Express, operating between Kansas City and Los Angeles, has announced the inauguration of a 42-hour mail service between New York and the Pacific Coast, operation to begin early in April.



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# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### New Testament Expression of Religion

A Review by Raymond W. Albright

**J**UST where is the complete analysis of religion, Christianity especially, and the Bible leading, is a problem which perplexes many a clergyman and multitudes of laymen. This book is a statement of one who is completely at home in the fields of Philosophy of Religion and New Testament Theology and does not smack of the inadequacy of the unqualified popularizers in this field. The volume covers an immense field and yet is treated with sufficient fullness to comprise a handbook on religion for the average layman.

In his first seven chapters Dr. Bulcock deals rather completely with the philosophical aspects of religion studying its sources, consciousness, faith, mysticism, intuition and revelation. In this first part there are chapters also on The Idea of God, The Eternal Goodness, and Immortality.

The author opens the second part of his volume with a chapter which plunges the reader into the midst of the New Testament Expression of Religion. He maintains that the New Testament must be read for its Religious Faith rather than for its Theology and the Faith must be sought behind the Theology. Fidelity to the New Testament will not take the form of justifying and defending the speculations which early Christian thinkers wove concerning their spiritual experiences. He faces our great modern need in New Testament study as interpretation of New Testament thought in historical perspective. One may reject all the orthodox and mythical problems but the grave historical problems of the Gospels remain. He pleads for a historical treatment of the Scripture and urges that the Gospels be read in the light of universal experience. When allowance has been made for elaboration in matters doctrinal, miraculous, ecclesiastical, and apocalyptic, the clearness of the spiritual teaching of Jesus stands out the more prominently.

A chapter on The Evangelists and History precedes five chapters devoted to a careful study of Jesus, as the historical founder of Christianity, His mysticism and the resulting Christian ethics, His Apocalyptic teaching and His suffering. Chapters XV and XVI treat the stages of New Testament Speculation and really discuss these problems relating to the nature of the Logos, the Divine and Human Natures, and other phases of the anthropological and Christological prob-

lems sufficiently to be clear to the reader desiring non-technical information. Those desiring more complete information should consult his more adequate discussion in his book "The Passing and the Permanent in St. Paul." Two chapters treat the New Testament expressions of mediation and Mr. Bulcock closes his dissertation with an excellent discussion of the Incarnation.

He believes that the moral supremacy of Jesus, to which all New Testament speculation is really a witness, is the starting point of a fresh theological interpretation, restoring the values of the Church's Christological tradition. The expression of the Divine in terms of character must be in and through genuine humanity. Jesus revealed no theology or creed but men saw God in Him. Men have been deifying the best they know. We see through the historical figure to the Good Will of the Universe and to any power external to it. The highest in the world of becoming is an approximation to the moral nature of the Absolute. For the author "Communion with Christ" is the rich form which religious mysticism has taken in Christianity.

Mr. Bulcock delivered these lectures to the Liverpool Board of Biblical Studies. He has also written "The Translation of Faith" and "The Passing and the Permanent in St. Paul."

**Religion and its New Testament Expression**, by H. Bulcock, M. A., B. D. The Macmillan Company, New York. 280 pages. \$3.50.

**Paul and the Intellectuals**, by A. T. Robertson. Doubleday, Doran and Company. 217 pages. \$2.00.

Professor Robertson has the faculty of writing with the widest background of scholarship, yet so expressing himself that those unlearned in Biblical criticism can follow his argument. Perhaps he has achieved this by his conference work for the reactions to his addresses before the average conference gathering will humanize scholarship. There are four brief chapters in Paul's letter to the Colossians and this volume is concerned with these four chapters.

Professor Robertson believes that it is a genuine Pauline epistle. He believes that it, together with the letters to the Ephesians and Philemon, was entrusted at the same time to Onesimus and Tychicus. Philemon, of course is a

purely personal document. Ephesians and Colossians, Dr. Robertson believes are supplementary and he feels that both letters were read by both churches.

The purpose of the letter was to answer the growing menace of Gnosticism which in an incipient stage was already causing havoc in the Lycus Valley. This the apostle does by using their language which calls for full investigation and knowledge—but knowledge which comes from God and has been revealed through Jesus Christ.

You are going to need a new study for your mid-week service next season. This is a good volume to invest in. Give your people a series of studies in the book of Colossians with Professor Robertson as a guide. W. H. L.

**The Philosophy of Religion**, by Edward E. Richardson. The Judson Press. 148 pages. \$1.50.

The thesis of this work is that Christianity is the basic expression of the religious consciousness because it meets exactly, and as no other religion does, the highest and most rigorous demands of reason as to what religion is in its innermost nature. The author, who is Elton Professor of Mental and Moral Philosophy in George Washington University has done some constructive thinking in the preparation of this work. It is lucid, logical and profound. The chapters are not all of the same value. The first, which has to do with the finality of Christianity, is an exceptionally good piece of work, while the second, which deals with the "Philosophy of the Trinity" impresses one as being rather cumbersome and tending to make the problem with which it deals more complex than its nature demands. The chapter on "Freedom and Authority in Religion" is worth reading many times. This volume is worthy the attention of those who are not afraid to think through fundamental problems.

L. H. C.

**Frankness in Religion**, by Robert J. Hutcheon. 307 pages. Macmillan Company. \$2.50.

"Think things through" is the invitation given in this third and newest book by Dr. Robert J. Hutcheon, professor of philosophy and the psychology of religion with the Meadville Theological School, Chicago.

Once past the Introductory chapter, the book travels into such interesting roads of analysis as "Substitute for Miracles," "What Makes the Bible Unique," "Person and Work of Jesus," "God in Modern Thought," "Morality without Sanction," "Hope for the Dead," and others.

It is far from necessary, of course, to agree with an author to be interested in him. We found Dr. Hutcheon most interesting. Had the paragraphs of his book been less long, the pages might be



# THE STORY OF THE RELIGIOUS BOOK CLUB

## Its Modest Start And Successful Operation



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A MINISTER and a business man were coming home from Washington on the Congressional Limited. The conversation turned to books on religion.

"It would be a great thing," the minister said, "if clergymen and laymen could find some means of obtaining each month the best new religious books."

"It *would* be a great thing," his friend replied. "But how can a man pick the book of outstanding merit from the hundreds of religious books that are published every month?"

"Of course, few men can do that by themselves. Certainly not without extensive study of the catalogs of all the publishers, and considerable book-shopping besides. And, in any case, most people want guidance, guidance they can trust."

"Would a religious book club serve the purpose?" he ventured.

The minister looked up quickly.

"Perfectly," he replied, "but you must have a selecting or editorial committee which would command the confidence of the whole Christian community."

"Make that *your* job," answered the business man. "If you will agree to enlist an outstanding committee, I will agree to get one thousand subscribers for such a Club within a year."

By way of reply the minister took a scrap of paper out of his pocket and wrote down five names.

"Here," he said, "is the committee the Club should have."

*These are the names:*

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more attractive, but their length naturally does not take away from the meat of their contents.

Even to those who stand firm in the old beliefs, the book is not offensive in its views, because the author is sympathetic with his readers. Dr. Hutcheon makes no excuse for tearing down old, long-established beliefs, but neither does he scoff. He is merely sincerely frank about his thoughts.

His frankness gives us such startling statements as these taken at random from the book: "The great historical Christian system is in rapid decay." "The belief in miracles is rapidly waning." It is a mere waste of time to try to defend miracles any longer." "To the critical modernist, the Bible contains only one thing of eternal value—ethical faith." "The most widespread value of worship for modern man is the satisfaction of his social impulse by the use of a common ritual." "The life of Jesus was more important than his death."

In each chapter, the authors ends by pointing the way or giving a substitute for the beliefs he believes now impossible. He says, "As our American aviators were not deterred from attempting to fly across the Atlantic by the loss of the French aviators, so we must not clip the wings of our religious imagination and reason because the religious conceptions of our fathers have come to grief in the storm raised by modern science." E. Q.

**The Life of All Living, The Philosophy of Life**, by Dr. Fulton J. Sheen. The Century Co. 236 pages. \$1.75.

Most of us want to know how the other half lives, whichever half we may belong to. Dr. Sheen, a member of the Faculty of Theology of the Catholic University of America, reminds us of a patient, earnest teacher in his newest and third book just off the press. Step by step, he unfolds his philosophy of life, and the reading of this attractively blue and gold-bound book is made easy by his many examples and illustrations taken from life about us, be it flowers or stars, or brother and sister.

But the book strikes us as being more a defense of Catholicism than a simple philosophy of life. Protestant readers will feel like talking back to the book when, before they have half finished it, they read these lines, "What a contrast and sad spectacle is presented in the churches of our separated brethren. What a tragedy it is to enter their edifices otherwise so beautiful, only to find that the soul is not there."

Dr. Sheen makes some strong indictments against the modern world which, he says, believes it can find its food in the kingdom of the earth, its playthings and its tinsels.

Throughout the entire fabric of his philosophy runs the thread of belief that man is not a perfection of animal life but an imperfect representation of Divine Life. The book comes in large print, easily and quickly read. E. Q.

**Moral Adventure**, by Burnett Hillman Streeter. The Macmillan Company. \$1.25.

This is a reprint of Canon Streeter's essay which appears in his larger book "Adventure." "Adventure" was the product of several authorships and the book as a whole deals with the subject of science and religion. Feeling that there are many who are interested in this discussion of morality and sex who would not care for the extended discussions on the more general public, the

publishers have put this contribution in a volume of its own.

To this reviewer it seems that Canon Streeter is making a distinct contribution to the subject. It is especially refreshing to read his discussion of the attitude of the individual towards laws he does not approve. Written on the other side of the Atlantic he is not concerned with our Volstead law. So his principle is given in a general way. But it is easy to make an application here. The person who puts himself above the law is throwing a disrespect on all social and legal agencies.

The same clearness is shown in the treatment of sex. The conclusion, after the modern tendencies are reviewed sympathetically, is that there is but one valid situation for sexual intercourse. That is in marriage under the system of monogamy. If you like Streeter and most of us do, add this book to the others in your library. W. H. L.

**Ascensions**, by Thomas L. Mason. The Century Company. 371 pages. \$2.50.

This book contains a number of very short informal essays on what may be called modern mysticism. It continued the same theme and religious thought developed in other books by the same author. These are: *Why I am a Spiritual Vagabond*, *The City of Perfection* and *In Tune with the Finite*.

The author describes how he came to have a mystical experience and then writes a number of short accounts of his mystical experiences. "Interior development" and the "God that is within" are some of the chief phrases which remain with the reader after reading the book. The writer has reached the development of a strong inner spiritual experience following a long period in his life of much physical and mental suffering. Through the forgetfulness of self and the focusing of attention on the "God that is within" he finds relief and peace. This is a part of the "interior life." It is attained by sitting still, praying constantly, renouncing the world, denying all body desires and suffering. When the interior life is developed there is a silent union with the infinite God and a boundless joy not found through other means.

Prayer is one of the chief aids for creating the interior life. It should not come from the impulse which usually prompts it—need. It should seek aid in the discovery of our errors and the greatest error is wrong desires. "If we really believe in God as all good, then we must see that whatever trouble we have is due to our own erroneous ideas."

Some of the essays are not directly related to the subject matter of the book. They treat such subjects as Slush, Sex and Suspense.

Mr. Mason's ideas on prayer, Karma and the Christ-spirit are very interesting. His book is written primarily for meditation and devotion. It should fill a need during the period of Lent.

L. A. V.

**Trouble**, by Jeff D. Ray. The Judson Press. 80 pages. \$1.00.

One naturally feels that he has enough trouble, or hears enough trouble, without reading a book on the subject, but this is a most delightful volume that will help many people to forget their troubles and see how useless some are. This is a book that you will not put down until you have finished it, one that will be enjoyed by members of the fam-



ily. It should circulate in the Church with great profit.

The author shows "the nature of trouble," tells "why we have trouble," brings out "the needlessness of increase of trouble," tells "how to deal with trouble" and closes with the illustration of Stephanus who helped Paul in trouble and some of his modern successors.

Both pastor and people will have many of their troubles replaced with smiles through reading this inspiring, scriptural book. T. B. R.

**Authority In Religion**, by Harold Anson. The Century Company, New York. 197 pages. \$1.50.

This is a frank facing of the inadequacy of external authority in religion. The apparent unity in thinking in really important matters comes from the guidance of the Spirit, rather than any authority which says, "This is true." The Spirit is the only adequate authority for those who sincerely strive after the truth. We look today for guidance not necessarily to "experienced people, but rather to those who are experiencing." W. D. K.

**We believe in Immortality**, edited by Sidney Strong. Coward-McCann. 193 pages. Paper, fifty cents. Cloth, \$1.50.

This is an anthology on immortality made from the published statements of many prominent men and women. The selections include both prose and poetry, and the authors are from many faiths. The authors are all contemporary, the editor evidently seeking to show that the modern man can and does believe in immortality of the human soul.

W. H. L.

### *Preachers and Preaching*

**The Gospel Message in Great Pictures**, by James Carter, D. D.

**The Gospel Message in Great Poems**, by the Rev. Walter R. Gobrecht. Funk and Wagnalls Company 281, 284 pages. \$2.00.

These two books are almost identical in method and treatment.

In the first the professor of homiletics and church history at Lincoln University gives us fifteen sermons based upon fifteen great paintings dealing with the Christian theme. There is a Biblical text to interpret each painting. Opposite the opening page of each sermon is a reproduction of the painting to be expounded.

In the second the pastor of St. John's Reformed Church, Chambersburg, Pa., interprets in similar fashion eighteen great poems.

Such books offer invaluable suggestions for conducting a special series of messages on Sunday or Wednesday nights. Both authors have the gift of working out an interesting and helpful connection between the work of the painter and the poet and the daily life of men and women. Few people realize how much great literature and art enriches the Christian tradition. These two books help us toward such an appreciation. F. F.

**Fiery Grains: Thoughts and Sayings for Some Occasions**, gathered together by H. R. L. Sheppard and H. P. Marshall. Longmans, Green and Company. 282 pages. \$1.50.

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By Henry Sloane Coffin

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It is too bad that more of us do not go to our bookstores regularly. If we did, few would be without a copy of this book. In the first place, *Fiery Grains* is such an attractive book that you would not leave the bookstore in a satisfied frame of mind, unless you had it under your arm. In the second place, it is chock-full of homely wisdom, revealing the patient nature of "Dick" Sheppard, and the kind of literary gems of "eternal value" that appeal to men, especially young men. In many of the selections you catch a modern Polonius counselling a twentieth century Laertes, a contemporary Damon talking with his college chum Pythias, and a modern merchant prince David in conference with his colleague Jonathan.

You ask about Marshall, the co-author with Sheppard. Had it not been for him I doubt if the book had ever been prepared. It was Marshall's letter to Sheppard about the unreality of institutional religion and its inability to meet the needs of modern youth that brought about some interesting correspondence between them. Later, through an effort to find a common ground of certain eternal values found in literature, this book came into being. Hence the utter virility of the book, all of which is

good and will help any preacher in his work with men, and any laymen in his work with young men.

The selections are divided as follows: Morning Light; The Happier Way; The Art of Living; For Peace of Mind; Upward; The Wind Bloweth; My Country; Our Lawful Occasions; Toward Evening. And what if "My Country" is devoted to England? Loyalty to one's country is almost a primary instinct in every human being. Change the word England to America every time it occurs in this section of the book, and you have fine sentiment applicable to every American.

J. V. P.

**The Inevitable Christ**, by John Daniel Jones. Doubleday, Doran and Comany, Inc. 316 pages. \$2.00.

Dr. Jones has been characterized in England as "the most eminent Congregationalist in Britain, and possibly in all the world." These are sermons chosen from his preaching. They are fairly conservative theologically but are quite modern in their social outlook. One of the sermons "The Unity of God and the Unity of the Race" was preached at Saint Peter's Cathedral, Geneva, September 11, 1927, on the occasion of the meeting of the Assembly of the League

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**Toward A Better World**, by Commander Evangeline Booth. Doubleday, Doran & Company. 244 pages. \$2.00 net.

This is the gospel message of Commander Evangeline Booth, possessing all the spiritual zest and fervor characteristic of Salvation Army preaching. The sermons are abundantly illustrated both from nature and experience in city rescue work. They pulsate with the eager desire of their author to reach people and secure a decision from them for discipleship to Jesus Christ. P. F. B.

**Feathers On the Moor**, by Archibald Alexander. Doubleday, Doran & Company. 220 pages. \$2.00 net.

The book contains forty-two brief expository sermons of high quality and written with charm and spirit. The sermons deal with a large variety of spiritual experiences and problems. The author is the minister of John's Wood Presbyterian Church of London and is one of England's outstanding preachers. He is the author of other books including sermons for children.

Each sermon is the exposition of a great text. The titles of the first five sermons will give an idea of the author's profundity in subject matter: "The Way of the Linked Arm," "Going Out and Coming In," "A Business Man's Religion," "Colonists of the Kingdom," "Taking It Easy." The *British Weekly* says of this book: "Read one of these short talks and you will be led on, as by some irresistible charm, to the end of the forty-second chapter." P. F. B.

## The Church

**Deeds Done for Christ**, by Sir James Marchant. Harper and Brothers. 335 pages. \$2.50.

Sir James Marchant has given us here a concise summary of the most heroic lives and confessions of faith that have appeared in the history of the Christian church from the beginning. The biographical material ranges all the way from Polycarp and Origen up to Robert Raikes, Grenfell, and Sadhu Sundar Singh. Modern missionaries, translators of the Bible, and fighters against social evils are included as well as the ancient church fathers and the reformers.

The attractiveness of the book would have been heightened by larger print, but one can well afford to strain his eyes a trifle in the reading of pages that are packed so full of stirring material. It is a most eloquent testimony to the power of the gospel as manifested in the lives of the saints and martyrs both ancient and modern. Young people who are thinking their way through to a life of Christian idealism should find it especially helpful, for it contains a wholesome answer to the unbelieving theories

of those whose religion is confined to mere speculation. Incidentally, ministers and public speakers will find here a mine of illustrative material. Who is there that has not wished for a reference book where he could promptly locate the historical setting of such well-known utterances, for instance, as the following: "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." In this companion volume to his "Anthology of Jesus," Sir James has condensed into four or five pages the life of each of the great heroes of the faith, thus carrying on the story that was broken off by another writer long ago with the words, "And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions . . ." E. T. D.

**Not Slothful in Business**, by Herbert A. Bosch. Doubleday, Doran & Company, Inc. 208 pages. \$1.75.

What would Christ have thought of a church that permitted an aggressive sales-agent to conduct a shampoo demonstration at the morning service? Or of a church that builds up annually a high power religious organization of weighers, packers, telephone solicitors, and sales teams for a big ecclesiastical fish sale, the fish being delivered straight from the Atlantic coast, packed in ice, in special shipments? Evidently not all of the disciples have left their nets to become fishers of men.

Pastors and church workers who are lost in the blizzard of publicity that attends the sale of bluing paddles, candy bars, flavouring extracts, mops, furniture polish, and Christmas cards, will thoroughly appreciate this splendid book on Christian stewardship by Dr. Bosch. It is one of the best books on church finance that it has been our privilege to read. Not only is it crammed full of unanswerable facts from a business point of view, but it rings with a righteous indignation that is reminiscent of One who came from Nazareth and overturned the tables of the money changers in the temple.

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**The Origins of Synagogue and Church**, by Kaufmann Kohler. The Macmillan Company. xxxvii + 297 pages. \$3.00.

This volume by the late Doctor Kaufmann Kohler is prefaced by a biographical essay of the author by Doctor H. G. Enelow. The book records Dr. Kohler's theory concerning the origin of the Synagogue from which the Christian Church evolved. Briefly, he believed the Synagogue originally a creation of the Hasidim, or Saints, from whom, in the course of time, sprang the Essenes, who in turn produced the first Christians. He pictures John the Baptist and Jesus as disciples of the Essene ascetics, if not actual members of their sect. The Essenes were a group split off from the Pharisees who drifted more and more away from interest in the present life and into speculation about the hereafter. They were the inspiration of a great deal



# Studying The Old Testament

A Review by Arnold E. Look

Recent trends in religious education have been steadily away from the older Bible-centered curriculum, although signs of a reaction in favor of the inclusion of more well-selected Biblical material are apparent. Exactly how much the Bible should be used in view of the vast amount of other devotional and inspirational religious literature, how to select and grade scripture material that will be both suitable and properly edifying to the various age groups in the church school, and how to relate the record of ancient religious experiences to the actual experience of the pupil so that each experience will supplement and interpret the other are among the problems that every religious educator faces without much assistance from fellow experimentors in this field of endeavor.

Surprisingly few books have been devoted to the use of the Bible in religious education and these, with rare exception, have remained almost entirely in the realm of educational theory or Biblical apologetics. The present volume, therefore, supplies in part a distinct need by pointing out the values of the Old Testament for religious culture, criteria to test its effective use, the actual use to which it is put in the leading courses of study now available, and the new type of courses that should be developed. A careful analysis and critical appraisal

is made of the following series of religious education texts: International Graded, Constructive Studies in Religion, Completely Graded, Beacon Course in Religious Education, Christian Nurture and the Abingdon Week-Day Religious Education Texts. A well-chosen bibliography is appended.

The book measures up in every respect to what might be expected from an author who writes out of the experience of eight years as Professor of Biblical Literature at Smith College, director of religious work for the A. E. F. in France, popular lecturer at numerous summer conferences, Professor of Christian Nurture at Yale Divinity School, Dean of the New Haven Training School for Church School Teachers, and special lecturer on Religious Education at the Cambridge Episcopal Divinity School. Dr. Smith knows the results of sound Biblical scholarship, he is at home in the field of religious education, and he has the pragmatic, constructive approach of the student whose every view has been tested by long practical experience. The reviewer commends this book to curriculum builders and church school workers everywhere as an almost indispensable guide.

A. E. L.

**The Use of the Old Testament in Current Curricula**, by Robert Seneca Smith. The Cenutry Company. 337 pages. \$2.25.

of apocalyptic literature. Out of their midst sprang the early Christian Church with its other-worldly emphasis and with Jesus as its hero.

The work is divided into two books, the first dealing with Judaism, the second with Christianity. For the Christian the last half of the volume is most interesting for it shows how a scholarly Jew evaluates Jesus, Paul, and the Christian Church, in the light of his own primary allegiance to Judaism.

H. W. H.

Job, are found in the earlier books of the Old Testament.

The purpose of the book is to guide modern, puzzled parents in teaching the old, familiar stories of the Bible which were accepted in a literal sense by our forefathers and now seem to contradict the obvious findings of our scientific and psychological age. Mrs. Houghton frankly adopts the point of view made necessary by historical criticism, but her whole treatment is constructive and she always has in mind the spiritual lesson behind each story.

## The Bible

**Homes of the Psalms**, by Stacy Waddy, M. A. The Macmillan Company, New York. 296 pages. \$2.40.

This book is the result of an attempt to read the words of the Psalmists in their original sense, and in their original home setting. The author has taken his material from a study of Dr. Peters' "The Psalms as Liturgies," coupled with an extended study of the geography and customs of the Holy Land. A very suggestive treatment of the Psalter.

W. D. K.

**How to Tell Bible Stories**, by Louise Seymour Houghton. Charles Scribner's Sons. 295 pages. \$2.00.

This is a reissue of a popular book published twenty-four years ago. The Bible stories treated, with the exception of those on Ruth, Jonah, Esther and

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Probably the book is not such a pioneer now as when first issued. In the passing of over a score of years her work has been amplified by others. But Mrs. Houghton's book still holds a decided value for parents and, through them, for their children. F. F.

**The Dramatic Story of Old Testament History**, by Ira Maurice Price, Ph. D. The Fleming H. Revell Company. 471 pages. \$3.00.

This is a very useful book. The author is a professor at the University of Chicago and he has given us a readable, informing, well-ordered treatment of Old Testament history. The chapters are carefully paraphrased. There are 15 maps and 100 illustration, sketches and plans. If any pastor is thinking of a program of personal Bible study or any class leader is searching for a good textbook for an Adult Bible Class, this is the book. It should also prove serviceable as a school or college text-book.

F. F.

## Religious Education

**Girls' Problems of Today**, by Mother Ruth. Bible Institute Colportage Assoc. 223 pages. \$1.50.

This book contains many of the best letters that were printed in the Sunday School Times in which this consecrated woman whose pen name is "Mother Ruth" answers the questions of girls everywhere. From a list of the subjects of these letters it will be seen that they are problems of today and will be for years to come. They are: "School Life," "Friendships," "Loneliness," "Temptation," "Amusements," "Love and Marriage," "Dress," "Sunday-School Teachers," "Sunday," "Reading and Music," "Relation to Parents," "Spiritual Difficulties," "Home," "Business" and "Christian Service."

"Mother Ruth" is a godly woman who gives wise counsel to worried people and after prayer writes these good letters. They are all on a high plane, filled with the Bible, saturated with love, prayer and the noblest of life. It would be well for parents and those who work with young people to read this book. You have problems answered for you here. Many young people will be helped and encouraged, saved from sin, and blessed by the influence of this good book.

T. B. R.

**Can I Teach My Child Religion**, by George Stewart. Doubleday, Doran & Company, New York. 142 pages. \$1.50.

The author of *The Resurrection in Our Street* here attempts a common-sense presentation of what can be done and what can not be done in the training of children. His book is not overloaded with minute research and technicalities. On the other hand, it is adequately simple to be within the scope of every earnest parent and to offer practical tested ways and means of child culture.

The author has not only considered the children of the religious parents but has considered that many parents do not wish their children to be as careless of religious matters as are they. Parents who wistfully long for an adequate spiritual life for their growing boys and girls should find some really valuable suggestions in this new work.

After an introductory chapter on *The Nature of the Problem*, the author shows the spiritual significance of children's perplexities, and offers constructive ideas and methods of religious instruction in the home. His concluding chapter, *Materials for Religious Instruction Available for any Home*, is just filled with suggestions for parents who are desirous of having their children know meaningful prayers and songs that tend toward the development of spiritual virility.

Dr. Stewart was the associate pastor of the Madison Ave. Presbyterian church in New York City and is now the pastor of First Church of Stamford, Conn. In his own denomination he is a leader in the Sunday School work showing particular ability in dealing with the religious problems of parents and children.

R. W. A.

## Biography

**Mary, Wife of Lincoln**, by her Niece, Katherine Helm. Harper and Brothers. \$4.00.

This is a very honest and valuable contribution to our knowledge of the home life of Abraham Lincoln and the character of Mary, his wife. Miss Helm is prejudiced, of course. But she has presented an intimate picture, most of it based on recollection and letters and enlarged with vision and love. The wife of Lincoln is shown as a charming educated, vivacious woman, a source of inspiration and helpfulness to her husband. But coming to Washington at the beginning of the war, she saw herself distrusted by both her southern friends, and her husband's northern affiliations. Most of the men in her own family fought in the armies of the south. They were killed, one by one, and she could not express audible grief. She had helped to bring her husband to the White House but the years of their stay there were unhappy and bitter. They understood each other, but no one could understand them. One sees the gradual breaking of the mind of Mary until the death of her husband, as the final blow, snapped the cord of sanity.

The story of Mary Lincoln is the great American tragedy. It is well that defenders have arisen to proclaim her virtues. And it is but fair to say that the book of Miss Helms merely confirms the best modern biographers of Lincoln who have also been telling the truth about his wife, contradicting the opinion of the earlier writers.

W. H. L.



## Ministers Exchange

**V**ACATION time is drawing nearer every day. The publishers of *Church Management* are pleased to place the advantages of this exchange column to their subscribers. No charge is made for the insertion when the copy appears under your own name and address so that no detail of correspondence falls upon the magazine office. For appearance in the June issue copy should reach us by May 3rd. Address, **Ministers' Exchange, Church Management, 626 Huron Road, Cleveland, Ohio.**

**Reading, Pa.:** Professor in theological seminary will supply for ministers in eastern states, during vacation, Sundays or on Special Days during the year. **R. W. Albright, 1524 Palm Street.**

**Gary, Indiana:** Pastor of Christian Church, 500 members, would like to exchange for several weeks with minister in Connecticut, Rhode Island, Massachusetts or other New England states. One service here. Honorarium, \$25.00 per Sunday. **Monroe G. Schuster, Central Christian Church, Gary, Indiana.**

**Freehold, New Jersey.** Reformed Church of 470 members desires to exchange with a minister near Auburn, N. Y., for two or more Sabbaths. Will call on the sick and do other pastoral duties, Honorarium \$20.00. Fifteen miles from ocean. **William Louis Sahler, Freehold, N. J.**

**Supply desired. Boston, Massachusetts:** Oak Square Methodist Church desires a supply for month of August. Five miles from the center of the city. Small congregation. Two services. Fifteen dollars. Address, **George R. Wolverton, 12 Turner Street, Brighton, Boston, Massachusetts.**

**Escanaba, Michigan:** Presbyterian church of 400 at the hub of the upper Peninsula. No finer summer resort region in America. One service. \$25.00. Would like to exchange with a church of similar standard in southern Michigan or northern Indiana for four Sundays in July or August. **Carl E. Berger, Escanaba, Michigan.**

**"Custer, Montana:** Do you want to see Yellowstone Park and the Rocky Mountains? Young Congregational minister will exchange during full month or August for pulpit near San Francisco or Chicago. Prefer Congregational, Presbyterian or Methodist. Nicely furnished room for two and kitchen free. No salary exchange. No week day work. Located on main trails. **M. M. Newton, Custer, Montana.**"

**Have a Month Vacation:** Can take the last of July and three Sundays in August or all of August. I should like to fill the pulpit for some church that is without a pastor during this time. Or for a pastor that is going on his vacation. Presbyterian preferred. **A. Wolfe, D. D., Bickleton, Wash.**

**Baton Rouge, Louisiana:** Pastor of First Methodist Church, with membership of 1,600, will be available for supply of pulpit in or near St. Louis for two or three Sundays in July or August. **Frank**

**L. Wells, Cor. North and East Blvds., Baton Rouge, Louisiana.**

**Fullerton, Nebraska:** Presbyterian Church of 400 members will exchange pulpit and manse for month or longer in June, July, or August; each party to receive salary from home church. County seat on surfaced highways, beautifully shaded, paved, confluence of Cedar and Loup rivers, adjacent to timber, hills, camping, fishing, swimming, historic Indian sites; 30 minutes from Meridian and Lincoln highways and U. P. main lines. What have you? **Irvin Askine.**

**South Bend, Indiana:** Will be available for supply preaching during July or August. Prefer the Eastern coast states,—N. Y., N. Jersey, Delaware, or Washington. Would also consider an exchange of pulpits. Address, **Geo. M. Anderson, 136 E. Duball Ave., South Bend.**

**Bridgeton, N. J.:** Forty miles out of Philadelphia and same distance from Atlantic City. Might exchange with a pastor in or near Cincinnati or Indianapolis for two Sundays in August, one (A. M.) service; honorarium flat \$25.00 per Sunday. **H. G. Wilkinson, pastor, First Presbyterian Church.**

**Springfield, Mo.:** In the heart of the Ozarks, Presbyterian Church of 500 members. Minister would like to exchange with some one in the Great Lakes region or Atlantic coast for July or August. The church will pay \$25.00 per Sunday for two services. Address, **William H. Butler, 734 Pickwick Ave., Springfield, Mo.**

**Jacksonville, Illinois:** Methodist minister, of church of over 800 members, in a beautiful city of nearly 20,000, desires an exchange with some pastor in the West for the first three Sundays in July. This church is located in a beautiful little city, which is on paved roads which connect with all cities and points of interest in the state. It is less than an hour's drive from Springfield, and only a few hours drive from St. Louis, Mo., Peoria and Chicago. There are three colleges, two state schools, and two excellent hospitals in the city. Prefer an exchange with some pastor of another denomination in Cal., Oregon, Washington, Idaho, Wyoming or Colorado. **Francis E. Smith, 331 East State St., Jacksonville, Illinois.**

**Annapolis, Maryland:** Evangelical Church in "Colonial Annapolis," one hour from Washington, D. C., one hour from Baltimore and within driving distance of most of the historic and scenic points of interest in the East. Minister would like to exchange with minister in or near Chicago for three or four weeks in July, August or September. Honorarium is \$25.00 per Sunday morning. **Louis Landgrebe, 16 Francis Street.**

**Mount Shasta, California:** Community Methodist Church at the foot of Mount Shasta. Is there a minister in or near Chicago who is needing six weeks' com-

(Continued on next page)

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panionship with rivers, mountains, lakes and trees and will exchange with one who needs six weeks of Chicago Theological Seminary Summer School? Write Alan R. Goozee, Mount Shasta, California.

Ashby, Mass.: Country minister would be glad to supply by exchange or otherwise some church in close proximity to Montreal, Canada, for two or three Sundays in September. The Orthodox Congregational Church of Ashby will pay supply \$15.00 per Sunday during pastor's vacation. Robert W. Campbell, Box 27.

Bridgeport, Conn.: Congregational minister would like exchange with minister west of Hudson for all or part of July. Honorarium is twenty dollars per Sunday morning. Exchange minister can easily attend courses at seminaries or universities in New York City. Will also supply without exchange. Herman F. Reissig, 112 Astoria Ave.

#### A DAD AND HIS LAD

H. Howard Biggar

When you see a young fellow, an up-  
standing lad,  
Go by in the street keeping step with his  
dad,  
When the smiles in their eyes as they  
mix with the crowd,  
Show that each one is pleased with the  
other and proud;  
It's a heart-gripping sight—it's inspiring  
and fine,  
To know that in life they are bucking  
the line—  
A dad and his lad together.

A lad has his troubles, to him they are  
real,  
Some troubles perhaps that he tries to  
conceal;  
But he likes to depend on a fellow who  
cares,  
A fellow who listens—a fellow who  
shares;  
And he feels mighty proud of the chance  
to confide  
In the man whom he honors, the dad  
at his side—  
A dad and his lad together.

The fame of a land is not measured in  
gold,  
Nor judged by its mines and the treas-  
ure they hold,  
It merits distinction and confidence—  
when  
Throughout its dominion are real manly  
men.  
A sight that's inspiring, heart-gripping  
and fine,  
Is a dad and his lad who are bucking  
the line—  
A dad and his lad together.

The Interstate Commerce Commission has given full permission for the Railway Express Agency, Inc., to take over virtually every express company in the country. The new arrangement takes effect on March 1, all property acquisitions having been made tentatively by the railroad representatives prior to submitting the issue to the commission. Practically all of the express business has been handled by the American Railway Express Company since 1920, but the contracts governing it expire March 1. The new arrangement will take effect in time to supersede the old one. The Southeastern Express Company, operating in Southern territory, is not included in the consolidation.

## BULLETIN BOARD HEADQUARTERS



AN attractive, durable bulletin board is a big asset to the modern church. Day and night it presents interesting, dignified messages to all who pass. Here, at bulletin board headquarters, you can choose from a big variety—prices ranging from \$59.00 to \$150.00 complete. Better still—a modest cash payment secures immediate delivery. Let us send you descriptive literature with prices on our complete line.

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## TAXI TO CHURCH

Persuasive advertising designed to attract people to church attendance in a comfortable way has been used of late by taxi cab companies in the daily newspapers. One such advertisement pictures a family group leaving a cab to enter a church. The display heading reads: "Go to Church This Sunday." The ad continues: "Five passengers can ride three miles to church for twenty cents each. Just call Locust 3200 and in a few minutes a cab will be at your door."

## PAY UP: STAY UP: STEP UP

This is the slogan used by the Department of Stewardship of the Presbyterian Church in the United States in an effort to secure a 100 per cent collection of all pledges to the local church and denominational benevolences before the close of the church year. It is a splendid appeal also for individual churches. The use of the slogan in connection with the every member canvass and the annual meeting ought to produce results.

## BEST PRINTING AWARD

We are awarding a year's subscription of *Church Management* to Mr. W. P. Foster, a layman of the South Congregational Church, Rochester, New York. This award is made on a series of church calendars for "Forefathers' Day," a day observed among Congregational churches in honor of the landing of the Pilgrims at Plymouth. In this series Mr. Kettle has developed consistently the idea of tipping a colored picture on the front page of the calendar. For pictures he has used colored post cards. A plain double border is printed around the card which is tipped and pasted at the top only.

Colored pictures in this series include "Priscilla," by Geo. H. Boughton, "Massasoit?" by Cyrus K. Dallin, "Priscilla and John Alden" by Boughton, "The Mayflower," and the D. A. R. Fountain in memory of the women of the Mayflower which stands at Plymouth, Massachusetts. If you have not experimented with tipped pictures for the front page of calendar for special occasions you are letting an opportunity slip by.

## A FEW QUESTIONS FOR THE METHODIST SOCIETY AT KEIGHLEY

"I have a few questions, which I desire may be proposed to the society at Keighley.

"Who was the occasion of the Methodist preachers first setting foot in Leeds? William Shent.

"Who received John Nelson into his house at his first coming thither? William Shent.

"Who was it that invited me, and received me when I came? William Shent.

"Who was it that stood by me when I preached in the street, with stones flying on every side? William Shent.

"Who was it that bore the storm of persecution for the whole town, and stemmed it at the peril of his own life? William Shent.

"Whose word did God bless for many years in an eminent manner? William Shent's.

"By whom were many children now in Paradise begotten in the Lord, and many now alive? William Shent.

"Who is he that is ready now to be broken up and turned into the street? William Shent.

"And does nobody care for this? Wil-

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liam Shent fell into sin, and was publicly expelled the society; but must he be also starved? Must he with his gray hairs and all his children be without a place to lay his head? Can you suffer this? Oh, tell it not in Gath! Where is gratitude? Where is compassion? Where is Christianity? Where is humanity? Where is concern for the cause of God?

Who is a wise man among you? Who is concerned for the Gospel? Who has put on bowels of mercy? Let him arise and exert himself in this matter. You here all arise as one man, and roll away the reproach. Let us set him on his feet once more.

"John Wesley."  
—from JOHN WESLEY by Arnold Lunn

## GOOD NEWS!

**A**N announcement which means money saved to you on one of the necessities of life is always Good News.

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### Compensation

(Continued from page 582)

bag. Or rather, it is a harpoon thrown at the whale, unwinding, as it flies, a coil of cord in the boat; and if the harpoon is not good, or not well thrown, it will go nigh to cut the steersman in twain, or to sink the boat.

You cannot do wrong without suffering wrong. "No man had ever a point of pride that was not injurious to him," said Burke. The exclusive in fashionable life does not see that he excludes himself from enjoyment, in the attempt to appropriate it. The exclusionist in religion does not see that he shuts the door of heaven on himself, in striving to shut out others. Treat men as pawns and ninepins, and you shall suffer as well as they. If you leave out their heart, you shall lose your own. The senses would make things of all persons; of women, of children, of the poor. The vulgar proverb, "I will get it from his purse or get it from his skin," is sound philosophy.

All infractions of love and equity in our social relations are speedily punished. *They are punished by Fear.* Whilst I stand in simple relations to my fellow man, I have no displeasure in meeting him. We meet as water meets water, or a current of air meets another, with perfect diffusion and interpenetration of nature. But as soon as there is any departure from simplicity and attempt at halfness, or good for me that is not good for him, my neighbour feels the wrong; he shrinks from me as far as I have shrunk from him; his eyes no longer seek mine; there is war between us; there is hate in him, and fear in me.

All the old abuses in society, the great and universal, and the petty and particular, all unjust accumulations of property and power, are avenged in the same manner. Fear is an instructor of great sagacity, and the herald of all revolutions. One thing he always teaches, that there is rottenness where he appears. He is a carrion crow; and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs, which must be revised.

Of the like nature is that expectation of change which instantly follows the suspension of our voluntary activity. The terror of cloudless moon, the emerald of Polycrates, the awe of prosperity, the instinct which leads every generous soul to impose on itself tasks of a noble asceticism and vicarious virtue, are the tremblings of the balance of justice through the heart and mind of man.

(Continued on page 607)



## MOTHER'S PHOTO

I was at Ann Arbor recently to address a group of students. While previously in the room of one of the boys, I observed on his desk the photo of a woman about which was twined a sprig of green. I knew that it couldn't be what the college boy commonly calls his best girl. She was too old for that. And yet I found that I was mistaken. It was his best girl, for I learned upon inquiry that it was his mother. I could then easily look into that boy's heart. There I found his nearest and dearest object to be his mother. Her image was an inspiration and a comfort. When his spirits drooped or his heart was dismayed the sacred suggestiveness of her sweet face gave him wings for new flight, courage for renewed effort. When temptation allured, the reminder of what it would mean to her kept him steady and strong. When zest weakened and the weariness of work took the lustre of buoyancy from his eyes they found the gleam of a new gladness in the thought that ere long he could go back to her. As I read that boy's heart by the light of his mother's face I forecast the record of his coming days. I found that his conduct would be clean, his character courageous, and his life happy because of her who once adorned his college desk. When I left the room to go to my lecture mine was the thought: Boys! always guide your life by the thought of your mother. Your father may be a convenience, your mother is a necessity. The mystery of her love, the sensitiveness of her sympathy, the vastness of vision of her intuition, the sublimity of her self-sacrifice can never be surpassed. If the thought of her, of what your conduct would mean to her cannot hold you back or drive you forward as occasion may require, God help you. At such a time He alone can.

Alexander Lyons in "The Supplement"

## ACRES OF DIAMONDS

By J. J. Pruitt

A story is told that a person of old  
Heard tales of a wonderful land,  
Where one could with ease get as rich  
as he please,—  
Where wealth lay on every hand.

He dreamed day and night of the wonderful sight  
Until greed burned like fire in his breast;  
So he sold all he had and in jealousy mad  
Set out on an ambitious quest.

Each rumor he heard,—each whispered word  
Sent him hither and thither and yon;  
And for long years and years, urged by hoping and fears,  
He drove himself greedily on.

You have heard how at length, with an old man's spent strength,  
He returned weary, beaten, distraught,  
His old dooryard to find had for long years been mined  
For the wealth that afar he had sought.

The lesson's quite true—that's the way people do,  
Seeking far, fertile valleys to roam;  
Ever looking away for the treasures that lay  
In bounty abundant at home.

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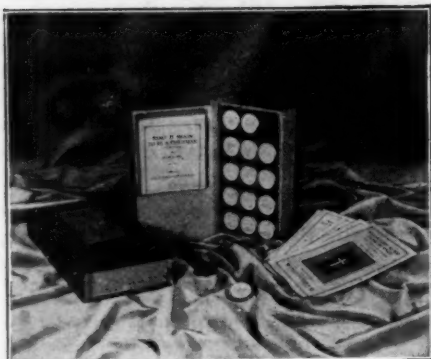
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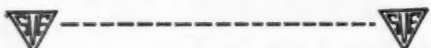
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## Another Milestone In The History Of Tower Chimes

**B**ECAUSE of the visions of old-world charm and beauty that the sound of Tower Chimes inspires, the average person is inclined to regard these powerful allies of the Church as products of medieval rather than of present day times. And yet more improvements have been made in the design and operation of Tower Chimes in the last decade, and more Chimes installed, than ever before in history.

### An Important Figure in Chimes History

The recent announcement by J. C. Deagan (commonly known as the Edison of the music world) that Tower Chimes



J. C. DEAGAN

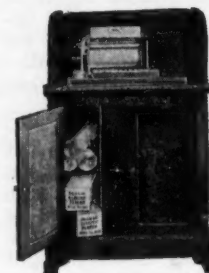
of his manufacture may now be played automatically from specially prepared reproducing rolls, calls to mind the important part that historians of the future must assign to this man in chronicling the popularization of Tower Chimes in America. The revival of interest in Chimes may, in fact, be said to date back to Mr. Deagan's entrance into the field.

It was he who, in his quest for perfection of pitch and tone in Tower Chimes, saw the possibilities of tubular bell Tower Chimes. As a result, Tower Chimes are now tuned with scientific accuracy to the exact pitch of pipe organs. These Tower Chimes never change in pitch or tune, have more than ample carrying power and are truly musical. It was J. C. Deagan who revolutionized the method of playing Deagan Tower Chimes by the perfection of electric keyboard operation; he, too, eliminated the age-old defect of Tower Chimes music—the disturbing intermingling of tones—by the development of patented dampers that silence each note at the precise instant the succeeding note is sounded.

### Description of Electric Player

Mr. Deagan's latest achievement—the Electric Player or Automatic Reproducing Device—is a mechanism brought through his untiring efforts to the acme of perfection. It is not the mere fact that the Player or Reproducing Device sounds notes from a perforated roll that causes one to marvel, but the remarkable versatility and adaptability that it incorporates. The Device is started either from a push-button or from a master clock, either or both of which may be placed at any distance from the Tower Chimes. Thus, without leaving his study, a pastor may send forth a single piece or an entire program of Chimes music, even though the room be located a full city block from the church. He may set the clock to sound the Chimes at any time within the following twenty-four hours, with the full assur-

ance that at the appointed moment the Chimes will automatically peal forth their golden-throated melodies, and automatically shut themselves off when the program has been completed.



DEAGAN ELECTRIC  
PLAYER

The Player will sound a single selection or a group one day, either the same program or a new one on the following day, and so on until the entire library of pieces has been played, after

which it may of course be repeated. Or, if desired, the Chimes may be made to play as many times a day as desired—a program in the morning, for example, and curfew at night. Each roll is automatically rewound when the last selection has been rendered. When the Player is operated in conjunction with the Westminster Chiming Device, the time marking peal is automatically silenced when the Player is in operation and automatically reinstated when the program is finished. The Electric Player or Reproducing Device does not interfere with the manual operation of the Chimes from the electric keyboard, and when the Chimes are played from the keyboard the Player and time marking Chiming Device is automatically silenced and reinstated when the keyboard operation is concluded.

### Music for all Occasions Provided with Player

Rolls containing approximately fifty pieces, including music for weddings, funerals, Church and National Holidays, etc., are included with each unit. Special rolls can be had where desired. All rolls are handplayed by a tower-chimes artist, and may therefore be depended upon to play the tower chimes music in exactly the right tempo—an authoritative guide to the organist when playing special selections.

### Tower Chimes a Boon to Churches

It is interesting to speculate on the increased scope of service that the Chimes receive by virtue of this improvement. Discerning pastors have long recognized that the closer they can bring the church to the hearts of the people, the more powerful will be its influence. Certainly, Tower Chimes music played every day, with a curfew sounded every night, will go a long way toward having the church remembered seven days a week rather than one day a week. Certainly, also, appropriate programs played on Church and National Holidays, tolls sounded at funerals and joyous marches made to float through the air at weddings, will



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do much to create added interest in, and secure new members for the Church. It is easy under such conditions to understand the fame that Tower Chimes bring to the church, the reverent memories they implant in the minds of the young, the comfort they give to those confined by sickness or invalidism to their homes.

It goes without saying, too, that the Electric Player or Reproducing Device—giving assurance that the Chimes will ring out every day—will cause even more men and women of means to adopt this beautiful way of commemorating a loved one, and at the same time conferring a priceless gift on the community.

### Compensation

(Continued from page 604)

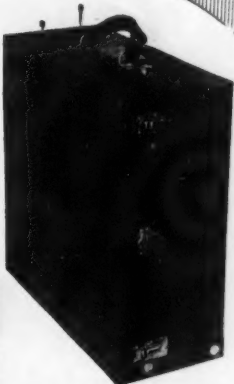
Experienced men of the world know very well that it is always best to pay scot and lot as they go along, and that a man often pays dear for a small frugality. The borrower runs in his own debt. Has a man gained anything who has received a hundred favours and rendered none? Has he gained by borrowing, through indolence or cunning, his neighbour's wares, or horses, or money? There arises on the deed the instant acknowledgment of benefit on the one part, and of debt on the other; that is, of superiority and inferiority. The transaction remains in the memory of himself and his neighbour; and every new transaction alters, according to its nature, their relation to each other. He may soon come to see that he had better have broken his own bones than to have ridden in his neighbour's coach, and that "the highest price he can pay for a thing is to ask for it."

A wise man will extend this lesson to all parts of life, and know that it is always the part of prudence to face every claimant, and pay every just demand on your time, your talents, or your heart. Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement.

You must pay at last your own debt. If you are wise, you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base,—and that is the one base thing in the universe,—to receive favours, and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort.

Labour is watched over by the same pitiless laws. Cheapest, say the prudent, is the dearest labour. What we buy in a broom, a mat, a wagon, a knife, is some application of good sense to a common want. It is best to pay in your land a skilful gardener, or to buy good sense applied to gardening; in your sailor, good sense applied to navigation; in the house, good sense applied to cooking, sewing, serving; in your agent, good sense applied to accounts and affairs. So do you multiply your presence, or spread yourself throughout your estate. But because of the dual constitution of all things, in labour as in life there can be no cheating. The thief steals from himself. The swindler swindles himself. For the real price of labour is knowledge and virtue, whereof wealth and credit are signs. These signs, like paper-money, may be counterfeited or stolen, but that which they represent, namely, knowledge and virtue, cannot be counterfeited or stolen. These ends of labour cannot be answered but by real exertions of the mind, and in obedience to pure motives. The cheat, the defaulter, the gambler, cannot extort the benefit, cannot extort

(Continued on page 609)



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# Show Your Colors

## Children's Sermon

By Rev. Alfred Barratt, Punxsutawney, Penna.

Text "In the name of the Lord our God, we will set up our banners." Psalm 20:5.

EVERY boy and girl loves to carry a banner. The American flag is a banner of which we are all proud. We are never ashamed of the Red, White and Blue. It is the dearest and best flag in all the world to us. On Flag Day show your colors, and be patriotic. Show your colors, for you are known by your colors. Show your colors at full mast, and let the world know where you stand. There are six ways by which you can show your colors.

ONE—SHOW YOUR COLORS BY BEING TRUTHFUL. Everybody loves to meet a truthful boy. Tell the truth everytime, and all the time. If you want others to believe in you, and respect you, tell the truth. When you are in a tight place, don't resort to a lie, tell the truth. Lying lips are an abomination to the Lord, but they that deal truly are His delight. Never be ashamed to tell the truth. Show your colors and let the world know that you love to tell the truth and nothing but the truth. It pays to tell the truth, for this is the foundation of a good character.

TWO—SHOW YOUR COLORS BY BEING HONEST. Someone has said, "honesty is the best policy." Show your colors. This world has lots of room for honest boys. There are too many already who are dishonest. A merchant advertised for a boy, and as the boys came in to the outer office he left a dollar bill on the floor. The first boy reached down and picked it up, and put it into his pocket. He was dismissed. Another boy sat down, and when he saw the dollar he took it and put it on the table. "Why didn't you keep it?" And the answer came back "It wasn't mine." That boy was hired. Show your colors by being honest.

THREE—SHOW YOUR COLORS BY PLAYING FAIR. Right here is where you can show your colors at full mast. Whatever you do, play fair. In your lessons at school, when you play with your friends, when you do your little errands for your mother, in everything, no matter what it is, show your colors, play fair. Remember your sins will find you out. Nobody likes a cheat. Show your colors, stick to the right, play fair. When you do right you are telling the world that you are standing up for the honor of Jesus, it means that you are giving yourself to love and serve Him. You can do that, can't you?

FOUR—SHOW YOUR COLORS BY BEING OBEDIENT. In the public schools in Switzerland each scholar is taught this patriotic slogan: "My duty is to obey and work for God and my native land." This motto is repeated daily, and does much to mold the character of those who repeat it. Show your colors by being obedient. A Sunday school teacher asked her class what they thought was meant by the expression in the prayer Jesus taught His disciples

"Thy will be done in earth, as it is in heaven". After several answers the teacher asked "How do you think the Father's will is done in heaven"? A little girl quickly responded "It is done right away". God says "Obey My voice and I will be your God."

FIVE—SHOW YOUR COLORS BY BEING COURAGEOUS. You cannot do anything without courage. Be courageous in the dark, in the light, all the time. A young man in Ottawa jumped into the river to save his companion; and he lost his life; but he had a monument raised to his memory; and the gratitude of those for whose sake he risked his life. We do not need to jump into a river to show our courage. Telling the truth, being honest, playing fair, being obedient, these are the things that require courage. Show your colors by being courageous. Now let us look at the last one.

SIX—SHOW YOUR COLORS BY BEING PURE IN HEART. Blessed are the pure in heart. You have the strength of ten when your heart is pure. Purity is strength. In order to be strong to fight the battle of life you must be pure. Paul said to Timothy "Keep thyself pure." Be pure in your speech, in your thoughts, in your actions. Let this be your prayer—"Create in me a clean heart, O God". Show your colors. Make it possible for others to admire you for your purity. Be truthful, be honest, and play fair. Be obedient, be courageous, be pure. Show your colors.

"I believe in the fellow that lives on the square  
That plays the game straight and tries to be fair  
That keeps himself clean in body and mind,  
That does a good turn, and seeks to be kind,  
Then try to be like that as near as you can,  
For Jesus you know was that kind of a man."

### THE PALACE

By J. J. Pruitt

I've builded me here a palace,  
With high-flung, haughty walls;  
With a moat about  
To shut folks out,  
And a Keeper to watch the halls.

Ha, Keeper, watch well these big, bold  
halls,  
Which so well I've builded about  
With mortared stone  
The walls high-thrown,  
And a magic moat about.

Yes, a magic moat without the walls,  
A moat, rush-margined, deep;  
Within, the walls,  
The big, bold halls—  
But, Keeper, no treasure to keep!



## Compensation

(Continued from page 607)

the knowledge of material and moral nature, which his honest care and pains yield to the operative. The law of nature is, Do the thing, and you shall have the power: but they who do not the thing have not the power.

Human labour, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe. Every where and always this law is sublime. *The absolute balance of Give and Take, the doctrine that every thing has its price; and if that price is not paid, not that thing, but something else, is obtained, and that it is impossible to get any thing without its price,—this doctrine is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature.* I cannot doubt that the high laws which each man sees ever implicated in those processes with which he is conversant, the stern ethics which sparkle on his chisel-edge, which are measured out by his plumb and foot-rule, which stand as manifest in the footing of the shop-bill as in the history of a state,—do recommend to him his trade, and, though seldom named, exalt his business to his imagination.

The league between virtue and nature engages all things to assume a hostile front to vice. The beautiful laws and substances of the world persecute and whip the traitor. He finds that things are arranged for truth and benefit, but there is no den in the wide world to hide a rogue. There is no such thing as concealment. Commit a crime, and the earth is made of glass. Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge and fox and squirrel and mole. You cannot recall the spoken word, you cannot wipe out the foottrack, you cannot draw up the ladder, so as to leave no inlet or clew. Always some damning circumstance transpires. The laws and substances of nature, water, snow, wind, gravitation, become penalties to the thief.

On the other hand, the law holds with equal sureness for all right action. Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation. The good man has absolute good, which like fire turns every thing to its own nature, so that you cannot do him any harm; but as the royal armies sent against Napoleon, when he approached, cast down their colours, and from enemies became friends, so do disasters of all kinds, as sickness, offence, poverty, prove benefactors.



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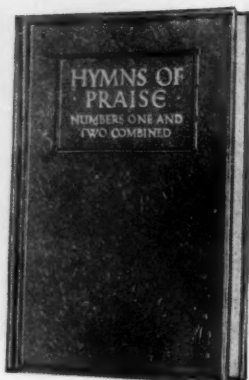
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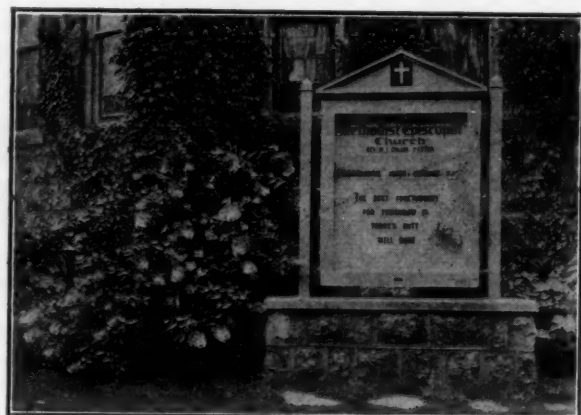
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"Winds blow and waters roll  
Strength to the brave, and power and  
deity,  
Yet in themselves are nothing."

The good are befriended even by weakness and defect. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet; but when the hunter came, his feet saved him, and afterwards, caught in the thicket, his horns destroyed him. Every man in his lifetime needs to thank his faults. As no man thoroughly understands a truth until first he has contended against it, so no man has a thorough acquaintance with the hinderances or talents of men, until he has suffered from the one, and seen the triumph of the other over his own want of the same. Has he a defect of temper that unfits him to live in society? *Thereby he is driven to entertain himself alone, and acquire habits of self-help; and thus, like the wounded oyster, he mends his shell with pearl.*

Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; he is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrises and falls off from him, like a dead skin; and when they would triumph, lo! he has passed on invulnerable. Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said, is said against me, I feel a certain assurance of success. But as soon as honied words of praise are spoken for me, I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valour of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.

The same guards which protect us from disaster, defect, and enmity, defend us, if we will, from selfishness and fraud. Bolts and bars are not the best of our institutions, nor is shrewdness in trade a mark of wisdom. Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time. There is a third silent party to all our bargains.



The nature and soul of things takes on itself the guaranty of the fulfilment of every contract, so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withheld, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

The history of persecution is a history of endeavours to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily bereaving themselves of reason and traversing its work. The mob is man voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar-and-feather justice, by inflicting fire and outrage upon the houses and persons of those who have these. It resembles the prank of boys who run with fire-engines to put out the ruddy aurora streaming to the stars. The inviolate spirit turns their spite against the wrong-doers. The martyr cannot be dishonoured. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work vain. It is the whipper who is whipped, and the tyrant who is undone.

### FLAMING YOUTH

(A picture in red and black)

By J. J. Pruitt

A wild, wild ride through the black,  
black, black night,

On a road that's wide and straight;  
The stars shine high in the velvet sky,—  
Down the road adventures wait;  
For youth is at the throttle—

With haste to urge the wheel;  
And as the stars of midnight dance  
To urge the horse of steel.

A wild, wild ride through the black,  
black night.

And stars dance down the vale,  
Upon their weirdly wafting wings  
Like birds of death they sail.

But youth is at the throttle,  
So onward, onward go,  
Though flames of storm are rising—  
Across the low, west glow.

A wild, wild ride through the black,  
black night,

The flames of storm rise higher,  
As though the demons of the dark  
Would set the worlds afire;  
Adventure's at the throttle,  
But Fate is at the wheel;  
Though roads must end in danger  
Youth needs must live and feel.

## ASK DR. BEAVEN

This page offers a service to all readers. Dr. Beaven will be glad to discuss questions and problems which may be submitted to him. These may be concerned with either church or Sunday school administration. Just address your inquiry to Dr. Beaven, "Church Management," 626 Huron Road, Cleveland, Ohio.

**Question**—I have just come to be pastor of a church where we have plenty of young people in the neighborhood, but not many of them are in the church. Can you give me some suggestions as to plans that may interest them?

**Answer**—If there are young people around, I should proceed on the basis that they can be won. It is for you and your people, however, to try to show them that the work you are trying to do is of interest to them and the message you bring is calculated to help them meet the problems which they face. Those who have evil to sell them make their goods attractive. You and your people who have "good" to sell them should study to make your wares attractive also.

Personally I should work partly through my sermons, and partly through the contacts I would establish with the young people's groups. If you can speak before the local high school or get in touch with young folks at some of their gatherings so as to get into their consciousness, that will help. Show an interest in their activities through the school, whether it is at the basketball game or elsewhere.

Sometimes it is possible to have special high school or college nights at the church where the young people are especially invited. We have found that the musical organizations of the high schools are glad to assist in services for the practice which it gives their young people in appearing in public. We have a series of high school nights when we invite the different high schools to bring their Glee Clubs or sometimes their orchestras.

Your own young people are, of course, your best point of contact with other young people who are not in church. The programs of Christian Endeavor, B. Y. P. U., Epworth League and other young people's organizations are mapped out today with a rather broad program that is pretty well calculated to interest young people, if it can be interpreted to them through personalities that are vital. I should try to set up my young people's organizations with the most vigorous leadership that your church can now afford, and then invite in groups to meet with them. Special topics

A swift, wild ride through the fire-seared night,  
But the end comes quicker still,  
And a mass of wreckage tossed aside,  
Lies there beneath the hill.

that are timely for meetings or open forums on problems that affect young people could easily be your way of getting in touch with the unchurched group and interesting them in coming.

Then try to run your church so that the young people feel they have a chance to have their points of view listened to fairly; they should know that if they work they can be recognized as of being of some importance. A "Young People's Commission" is not a bad way through which to give the youth of the church a chance to have organized expression of their points of view.

As far as possible, I should try to have the church's policy framed by people who actually have children of their own. If they are facing at home the real problems of youth, they are going to be far more hospitable to any definite plans that you have, working toward making religion have a real, vital appeal to the young people of your community. You can't sell youth religion in packages fifty years old any more than you could sell food products that way. You and your people must think through your ways of doing things and feel free to do them in the way that is most useful for the end in view. This does not involve, for one minute, the giving up of the essential elements of the Christian message but it does mean that those same elements shall be spoken in a language that the young people can understand, and can be applied to things that are vital to them.

**Question**—What do you think of having a badge on church ushers in order to designate those who are to serve the people?

**Answer**—I like the idea of making it clear to the people who the men are who are ready to serve them. The badge, however, seems to me a little too formal. I would rather have it more evident from the action and authority exercised by the ushers, or, if some insignia seems wise, as a possible designation, let each usher wear a flower in his coat lapel. Ordinarily, however, I think their position and attitude indicates sufficiently their willingness to serve and their position of authority.

**Question**—I have seen the outline of your three-period session plan. Would it not be possible to set up the program with only two periods, the united one for worship and another one where the older people were in the auditorium for the sermon while the children were being instructed in the Church School?

**Answer**—No doubt it would be possible to do it but to my notion this would lose most of the advantage of the plan itself. It was adopted not with the purpose of cutting the time and giving the children as little as possible, but it was adopted with the idea of giving them as much as possible.

We feel that it is the religious education of our day that is altogether too brief. Secular education goes on during five days of the week. On these days the schools use six or seven hours of the day.

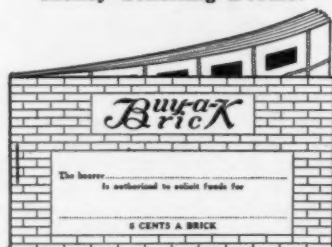
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Sunday is a splendid opportunity for religious education. Ordinarily we use altogether too little of it, not over an hour out of a whole day. If we could make more use of it rather than less we feel it would be better, so while undoubtedly our program could be shortened, we feel that our effort should be to increase rather than decrease.

**Question**—I have been interested in your program for your Church Night. I notice, however, that you run it during the winter but not during the summer. I would appreciate whatever suggestions you have to offer regarding this Church Night feature as running through the summer.

**Answer**—Our reason for running our Church Night programs during the two winter terms is based upon the fact that our people are here at that time and many of them are out of the city in the summer. Further, it is based upon the fact that a whole evening's program, beginning with supper at 6:15, can be carried through in the winter-time when it is dark and inclement outdoors, but does not work so well when it is hot and light outdoors at that hour of the evening. In other communities it might work differently and you might find that you could put on a full evening's program in the summer-time as in the winter.

If you can get your people, there is no reason why you cannot do as good work one time as another.

It is conceivable that you might have a roof garden of your church or an outside location that would make a very beautiful place for a sort of summer evening's study even more attractive than the winter. I think the programs which we have used and which I have outlined in my book "Putting the Church on a Full-Time Basis," would be just as applicable in the summer as the winter.

## YOUTH'S VISION IN AGE

*The good will of him that dwelt in the bush. Deut. 33:16*

What is worth while when the day is done,

And the gains are counted o'er?

What is worth while when the race is run,

And we recall our achievements one by one,

Mixed with heartachs and tears that seemed to come,

In the life that has gone before?

Don't you think it worth while to hear that day

God again speaking to your youthful heart,

As when He sent you out on a troublesome way,

But fired your youth as only He may,

And you knew you were called by him to play

More than puppets part?

And it isn't the gain and it isn't the loss That counts when this life is past,

It's the record of things you have tried to do,

It's the conviction you have that you've been true,

It's the vision supreme of God's task for you

That strengthens first and last.



# ILLUSTRATIVE DIAMONDS

*Selected by Rev. Paul F. Boller*

## IF MOTHER IS LIVING

If your mother is living and you are at home, let her feel and know the joy of a living affection. Flowers are good, but an added caress is better.

I recall a mother whose life was filled with perplexity and trial, but who never lost her sweetness and grace. One day when asked why she was always so cheerful, she replied: "The affection and thoughtfulness of my children will not let me be otherwise."

They were never too busy to call at her home, to call her up by 'phone and inquire for her health. They valued her loving smile and did not wait for a funeral to send flowers. They believed "a rose to the living is more than countless wreaths to the dead."

Mothers never tell the longings and heart aches, the hopes and fears they have for their children, but they have them just the same and any day or occasion which makes us more thoughtful of them and adds to our recognition of their loving motherhood is well worth universal observance.

It is also a day to think upon those things which our mothers valued. Home should be sweeter, the church stronger, good-will more general because of Mother's Day.

John Timothy Stone in *Every Day Religion*; W. A. Wilde Company.

## WHAT WE OWE TO MOTHER

To what do we owe our association with Christ? I do not forget God's sovereign grace in our present position, but I would speak of the other side. We owe our position in part, and frequently very largely, to our birth. We have been brought into close touch and relationship with Christ because of a saintly mother or a godly father. It is said that when John McNeil, who became himself a great Scotch preacher, had heard a minister preach and had determined to be a Christian, he went to his home and found his mother sleeping. Entering her room he aroused her and told her that he had become a Christian and that he hoped to preach. Putting her arms about his neck she said to him, "Johnny, my lad, I prayed for this before you were born."

J. Wilbur Chapman in *Awakening Sermons*; Fleming H. Revell Company.

## GROWTH THROUGH SERVICE

One of the finest illustrations of growth through a life of Christian service is seen in the history of Dr. Wilfred Grenfell of Labrador. After his first term as a missionary in the barren coast of North America Dr. Grenfell returned for a vacation to London. A huge reception was arranged for him. He went out as a medical student; he came back as an international character. Every one seemed anxious to pay tribute to him. A woman approached Grenfell's mother and in a spirit of compliment said, "How proud you must be that your son has done such marvellous things for Labrador."

Mrs. Grenfell replied, "Labrador had

done much more for my son than he has done for Labrador."

It is ever true. The law of spiritual compensation will not fail you. The Salvation Army did more for William Booth than he did for the Salvation Army. Moody poured out his life, but with every drop of sweat he grew in grace and wisdom. As one pours out his personality in unselfish service he is sure to receive much in return. Perhaps the growth will be in the invisible riches of grace and spirit, but there is always a return. "Give, and it shall be given unto you."

William H. Leach in *Church Finance*; Cokesbury Press.

## VICTORY OVER DEATH

I once stood in the presence of the Victory and saw Death become "almost laughably impossible." The happiest person I have ever seen was a dying woman. The doctors said she could not live another hour, but she lived for several days radiant with a triumphant spiritual joy. Her intelligent mind was clear as crystal as a stream of people passed through her room to look on her face that shone like an angel. I have never seen such triumph as she would clap her hands in an ecstasy of joy and say: "They tell me this is death. It is not death, it is life." I knelt by the bedside to pray for her, but I could not pray, my lips would not frame a prayer, for there was nothing to pray for, for she had everything, including death. I could only kneel in silent adoration before the miracle. But while I could not pray for her, she could pray for me. She put her hands upon my head as I knelt there and prayed that God would help me to preach this gospel and that he would make me a winner of men. As she placed her hands upon my head, I felt anew "the mighty ordination of the Pierced Hands." Death was her servant. She ordered it to throw open the doors and she laughed her way into larger and fuller life. Death belonged to her, for she belonged to Him who had abolished death and left an empty tomb behind.

E. Stanley Jones in *Christ at the Round Table*; The Abingdon Press.

## THE TRIUMPHANT CHRIST

Macauley, with superb skill, describes the effect which King Henry of Navarre had upon his men. The thousand spurring horsemen, with lances in rest, press after the snow-white plume of their leader. Then the battle begins. It is like a mill-stream bursting its dam. "And in they burst, and on they rushed, While like a guiding star, Amid the thickest carnage blazed The helmet of Navarre."

In a finer, worthier way, yet with the same effectiveness, Christ goes before us into life's battle, into the conflict against evil and unbelief. The fact that we can count on His continual aid means much; the fact that He triumphed over the powers of hate and the grave means more. His ultimate victory in the world is as sure as that the sun rises in the east. Instead of the crown of thorns shall be the many diadems of universal sovereignty. Instead of the rejected Man of Nazareth shall be the regnant Redeemer of the race. Nations shall learn war no more. Strife shall be supplanted by mutual understanding and good will. Class bitterness and international rivalries shall be rendered obsolete by the claims of brotherhood. And the kingdoms of this world shall become the Kingdoms of our God and of His Christ, and He shall reign for ever and ever.

J. W. G. Ward in *His Last Week*; Doubleday, Doran & Company.

## THE OLD AND THE NEW

In one of Ian Maclaren's books, it is told how a young minister who was a modern, and a dear white-haired saint in his congregation, who was not modern, fell out on some point of doctrine and had a sore estrangement. But the grace of Christ in both their hearts brought them together again in a beautiful and joyous reconciliation. The two reunited friends knelt in prayer together on the hillside, the cold Highland shepherd and mystic, and the young man raw from the schools. And the finest touch in the story is that, as Ian Maclaren imagined it, it was the young man who

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asked that they might be "kept loyal to the faith once delivered to the fathers;" and the old one who prayed that they might be "fearless to follow as they were led into all truth." There will always be lovers of old ways of thought, as well as pioneers and prophets of what is new. But when they live and work, and, above all, when they pray together in that fashion, in the spirit of Christ's perfect patience and courtesy, it is He who is glorified and His Kingdom comes.

Archibald Alexander in *Feathers on the Moor*; Doubleday, Doran & Company.

### HOW TO MEET A CRISIS

If in time of crisis one feels he is losing his nerve, and the disorganizing chill of fear creeps over him, let him retire for a little time and be alone where he can recover this state of complete self-committal to reality for the love of God. If he has never practiced the presence of God in the manner described, he may not be able to do this. But if he has practiced it, he can in every time of need recover his poise. And becoming master of himself, he can master circumstance. He can even master death, in the sense of facing it fearlessly and making it yield up whatsoever profit it can be made to yield to himself and to his fellowmen. Many a godly man, and pre-eminently Jesus, has been able to make his own death serve him well for centuries after he was gone. We remember Latimer and Ridley when the two were burned to death for their religious faith: "Be of good cheer, Brother Ridley, for we shall this day by the grace of God light such a candle as shall never be put out." They did. Latimer turned that crisis to good account. He met it right.

Henry W. Wieman in *Methods of Private Religious Living*; The Macmillan Company.

### THE DIVINE IN THE ORDINARY

There is the story of a boy who heard of a hillside from whose rocks, seen from a distance, a massive shield had been carved—as though some giant had left it lying there amid sloping meadows. The shield, he was told, was a place of vision and resolve; and he went to seek it. But no sooner had he crossed the valley than, looking back, he saw the shield clearly patterned on his own hillside. One of its quarters was the garden where he had daily played. So we trek towards purple mountains trusting to find there the "words of eternal life." Meanwhile the "eternal words" are in these simple stories told by Jesus in which we have lived since we were born.

But familiarity robs us of the sense of wonder—a gift we can ill afford to lose. If a tree shot instantly into full foliage we would cry, "Miracle!"; yet the growth of leaves in ten days is not less mysterious than would be their growth in ten seconds. We are accustomed to slow growth—and custom breeds contempt. The words of Jesus are not less marvellous when embodied in an ancient writing than they would be blown through golden trumpets from the skies. But in a familiar book they have become ordinary, and the task and despair of the interpreter is to speak with some new accent, some uncorrupted insight which will recover the lost radiance.

George A. Buttrick in *The Parables of Jesus*; Doubleday, Doran & Company.



## ALL NEED THE CHURCH

There is a man in our church who has more money than he needs. Generous and kindly to a fault, he has had the fortune to perfect a simple little invention which, without great effort on his part, pours money into his coffer. What can the church do for him? It can help him to spend his money. It can send him to people whom he can help. It can keep his heart tender and friendly through the great crises of wealth. But it could not do these things if all the members of our church were rich and friendly like him.

There is a man in our church who has no money. As fine and frank a Christian as ever I have met, his body is wracked with tuberculosis. A fight for five years has brought him to the point where he is certain of routing his disease if he can have at once two years of quiet life in the sun-baked Southwest. He could do it for \$800. He cannot find the \$800. What can the church do for him? It can help him to find the money. It can aid him on his trip without violating his self-respect. It can keep his heart brave through the unimaginable tests of those silent hours of disciplining. But it could not do these things if all of us were wasting invalids.

My sick lad needs the church, you say? His poverty and despair cry out for help? Yes, but my rich man needs the church, too, and quite as much. We need each other. And needing each other, we need together the vivid helpfulness of the life of Jesus, which together we can keep alive.

Bernard C. Clausen in *Pen-Pictures On Calvary*; Fleming H. Revell Company.

## GOD'S LOVE IN MEN

During the early part of the War, one of our American Magazines published several letters which had been written on the battlefield and recovered by Red Cross workers. Here is a note written by a French officer who was on the verge of death. The Red Cross detachment arrived just too late to save his life, but this half-finished letter was clutched in his hand. It was addressed to his fiancée, an American girl in Paris.

"There are two other wounded men near me, and I guess there isn't much hope for them either. The Scotchman has one of his legs shattered, and the German has a bad piece of shrapnel in his side. When I came to, they were both bending over me trying to give me first aid. The Scotchman was pouring water down my throat, and the German was trying to staunch my wound in an antiseptic preparation given him before the attack by his own medical corps. In spite of their own intense suffering they were both doing their best to help me. By and by when I was thoroughly conscious the German gave each of us an injection of morphine and took one himself. Then the pain began to let up wonderfully, and we talked together as best we could. About home, of course. Both those poor fellows had been married less than a year."

There the letter suddenly stops. What do we see in such a scene? The horror of war, of course. But also human kindness. And beyond that kindness, God. "God is love. Everyone that loveth is born of God and knoweth God."

James Gordon Gilkey in *The Certainty of God*; The Macmillan Company.

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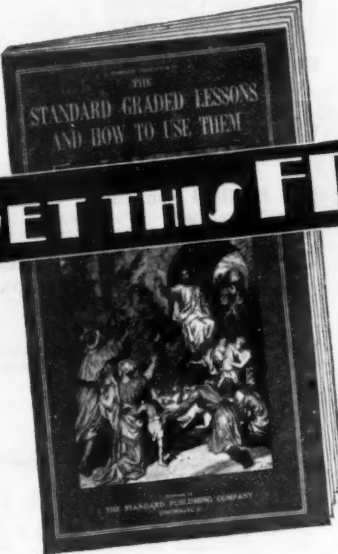
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July 12-Aug. 16

Union Theological Seminary  
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City Work Conference, June 18-28  
Mid-summer Conference, June 24-July 5

Columbia University  
(New York City)

Summer Session (Graduate courses in religion offered), July 8-Aug. 16

Garrett Biblical Institute  
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Summer Quarter, First Term, June 24-July 31

University of Dubuque  
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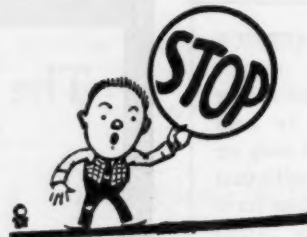
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But what good came of it at last?  
Quoth little Peterkin.  
Why that I cannot tell, saith he,  
But 'twas a famous victory.

—Robert Southey.

### "KNOWING HOW"

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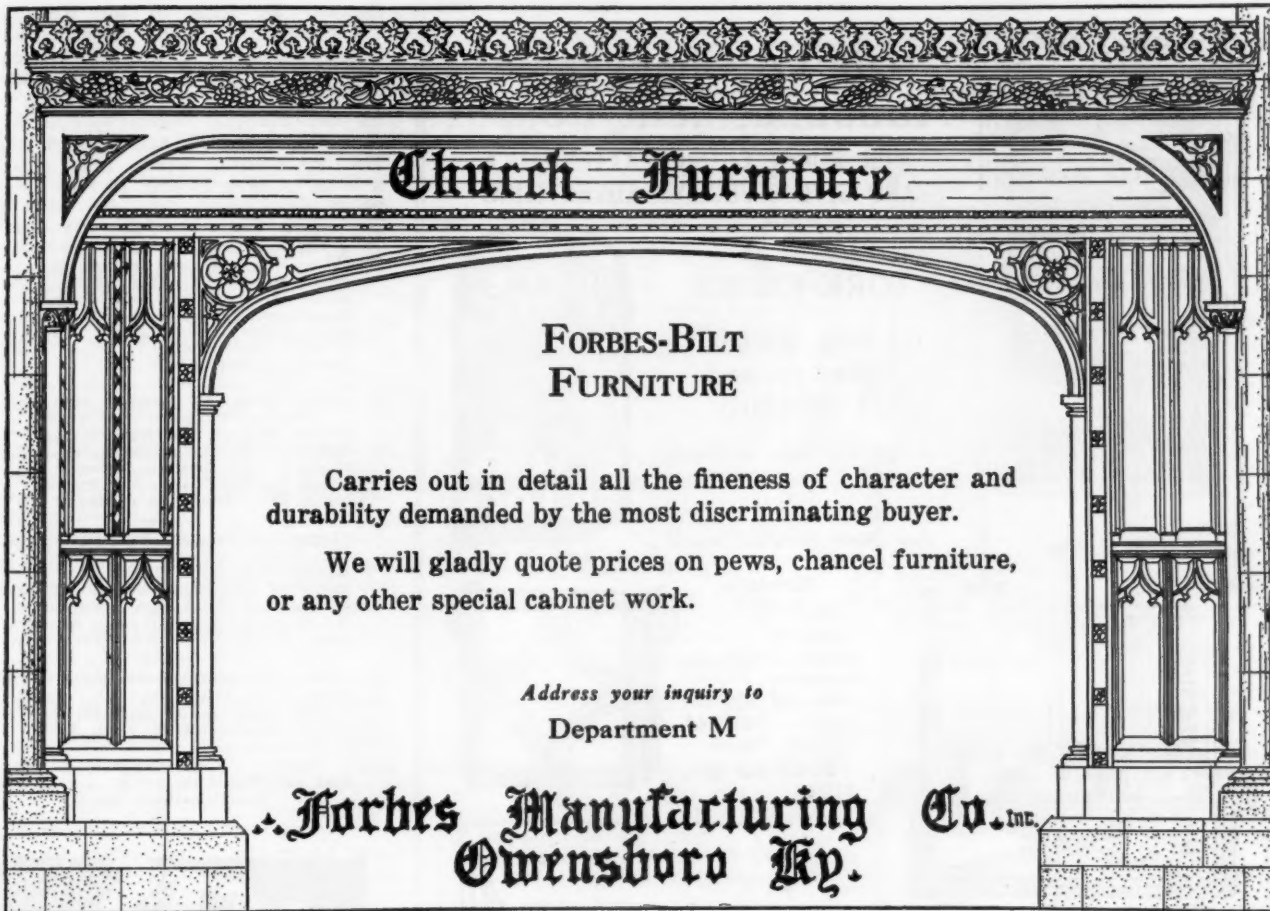
In this way the young folks are made to feel that they have a very real part to play in the shaping of public opinion on vital issues. No one speaks unless he wants to speak; and the impression you get is that those who speak want very much to do so. Many of them take delight in reading up on the questions during the week. They are proud of their opinions—decently proud. Quite recently they prepared a very fine resume on the subject: "Young Folks' Conception of Marriage and the Home." Many favorable comments on the part of those attending the evening church service, were made on this resume. Other topics they have treated in similar fashion, have been: "Our National Government and International Peace," "Capital Punishment and the Christian Religion," "Young People and Modern Amusements," "A Christian Economic Democracy."

Albert W. Kauffman,  
Adrian, Michigan.

### Church Family Altar Hour

Perhaps you may wish to pass along through the columns of *CHURCH MANAGEMENT* an idea which I have originated for our weekly prayer meetings. I am calling this meeting The Church Family Altar Hour. We emphasize the idea of a church family and invite the church members to join us for this service on that basis. We lay stress on the fact that the absence of a member makes a break in the family circle and also leaves a vacant chair. The ultimate aim is to





## Church Furniture

### FORBES-BILT FURNITURE

Carries out in detail all the fineness of character and durability demanded by the most discriminating buyer.

We will gladly quote prices on pews, chancel furniture, or any other special cabinet work.

Address your inquiry to  
Department M

**Forbes Manufacturing Co., Inc.**  
**Owensboro Ky.**

have at least one member of every family of the church represented at this service. Our objects are threefold, the stimulating of Bible reading, the practice of prayer, and the recreating of family altars in the homes. The project is still young, only two weeks old, but already there is a new interest in the mid-week meeting, new faces are appearing, some are praying who did not pray in public before, and the attendance is on the up grade. I cannot help but expect that there will be a marked influence on the church life.

Fred B. Vreeland, Jr.,  
Oswego, New York.

#### A One-Man Flower Committee

To every nature lover especially, flowers play an important part in the church. It is not always an easy matter to have a flower committee that functions perfectly, but this need not be a hindrance.

One pastor, at least, has found it a great source of pleasure to use the sunny windows of his home to force bulbs and seeds of the types of flowers and plants that will be best adapted for use in the church. There is very little expense and the work is interesting and profitable.

The flowers and plants are used for decorating the altar at the regular services; can be used as a gift from the Church to sick and shut-ins, and the surplus can very easily and profitably be sold at church socials for the benefit of the church.

M. E. Detteline,  
Bethlehem, Pa.

#### A Magazine Rack

Magazines are difficult things to stack in any orderly form so that they are at

the same time available. By making an upright rack with a board and some half inch mesh wire, they are kept in orderly form, in plain view easily gotten at and easily disposed of. The board should be twelve inches wide and from 4 to 6 feet long depending on the number of magazines to rack. Make a pocket of the wire mesh about 10 inches deep selve-edge on top, the bottom edge bent over about 2 inches to form bottom of pocket, the sides three inches wide on the bottom and the top six inches wide. The sides are bent at right angle and fastened to the edge of the board with staples. Begin at the top and go down having each rack cover about half the rack above. This can then be fastened to the edge of the book case or set up in the corner of the study or any other convenient place. The whole thing is inexpensive, very usable, neat appearing, and improves the looks of the study.

A. K. Beisheim  
Bluffton, Ohio.

#### A Mother's Day Feature

To add something different to our service, we asked all whose mothers had passed on or were living at a distance, to bring their portraits to the church.

We displayed them upon a table near the altar, decorated with red and white carnations and with a copy of "Whistler's mother" hung above.

At the close of the service all were invited to remain and be introduced to these absent mothers by their children. Among them was the picture of the mother of the pastor. The people seemed pleased and touched by this personal display.

Lapham Gibbons,  
Lyons, Colorado.

## TEACHERS—PARENTS



**YOU OUGHT TO KNOW  
THE FULL GOSPEL LINE OF  
SUNDAY SCHOOL SUPPLIES**  
Fundamentally true to the Bible.  
A deeply Spiritual Exposition of  
the International Lessons.  
For Use In All Denominations.

Write for Free Samples and Prices  
PLEASE ADDRESS ROOM 4

**THE CHRISTIAN ALLIANCE PUBLISHING CO.**  
THIRD and REILY STS. HARRISBURG, PA.

XXXXXX "Quiet Zone" XXXXXX

### Walls That Are Better Than Plastered Walls

Yet Fold Out of Sight into Cabinets  
QUIET ZONE FOLDING WALL CO.  
*Write for 16-page booklet*

5716  
Euclid

**Folding Walls**

Cleveland  
Ohio

## For Mother's Day

Write for our Samples of  
Invitations and Souvenir  
Cards, and make the  
Mother's Day Service in  
your church a real event.

THE  
WOOLVERTON PRINTING CO.  
Cedar Falls, Iowa

Style No. 75

## DIETZ Changeable Announcement Boards

**WILL BOOST CHURCH ATTENDANCE AND GIVE EFFECTIVE ADVERTISING**

**I AM A TORK CLOCK**

**I turn electric lights on and off regularly.**

Wind me once a week and I do it every day.

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**TORK CLOCK**

**Envelope Holder**

No. 18. A neat design. Inside dimensions, 5 1/2 in. wide by 2 1/4 in. deep. Oxidized Copper Finish.

Price per 100, \$12.00.

**No. 15. Cup and Envelope Holder**

**Dietz Hymn Tablets**

No. 10. Size 3 1/2 x 1 1/2

Price Only \$9.00

Oak Veneer, with solid oak frame; medium golden finish. With or without the cross design. 6 sets of 4 inch numerals and 3 slides. Readable at great distance.

**DIETZ TRAYS**

"Noiseless Sanitary"

**Plain Inlay Dime Collectors**

No. 405. For 10 dimes, \$2.00 per 100

No. 406. For 20 dimes, \$3.00 per 100

**Dietz Pulpit Lamps \$12.00**

**The House of a Thousand Things for Church and Sunday School**

**WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Illinois**

Howard W. King of the Kensington Christian Church, Philadelphia, Pa. Mr. King has added to the information on the card by giving the Bible passages upon which they are based. The texts for the morning topics were Acts 1:4, Acts 3:2, Acts 4:13, Acts 4:31, Acts 7:55. For the evening topics, Acts 2:1, Acts 8:26-28, Acts 9:1, Acts 10:1-4, Acts 16:29-30.

**YOU** are very cordially invited to hear the following subjects discussed by Rev. H. W. King, at the Lighthouse, 152 W. Lehigh Avenue, where the Kensington Christian Church, of which he is pastor, meets during the erection of their new building on Front Street, above Somerset.

#### OLD EVENTS AND MODERN MEANINGS

Morning Sermons—11:00 o'clock  
 March 3—Expecting Great Things  
 March 10—Waiting at the Gate  
 March 17—The Making of Heroes  
 March 24—The Church that Prayed  
 March 31—A Look into Heaven

#### THRILLING STORIES FROM THE BIBLE

Evening Sermons—7:30 o'clock  
 March 3—A Day of Thrills  
 March 10—The Man on a Lonely Road  
 March 17—A Front-Page Character  
 March 24—A Soldier's Strange Experience  
 March 31—The Man Who Was Scared

Mrs. Earl Miller is in charge of the music, and this means an attractive musical program for each service. An Easter cantata will be given March 31, in the evening.

**THE LIGHTHOUSE, 152 W. Lehigh Ave.**  
 (The Community Room)

## FACTS

to know before buying an Organ

THE House of Pilcher has been making fine organs for churches of all denominations for over 100 years. During this period we have obtained experience and information invaluable to those considering the purchase of organs.

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Avoid regrets resulting from faulty plans. Insure lasting satisfaction from an instrument tonally and mechanically adapted to your particular requirements. Unbiased recommendations gladly given without obligation.

HENRY PILCHER'S SONS, Incorporated  
 505 Mason Street, Louisville, Ky.

## PILCHER Organs

### What Church Membership Means

Here is one of the best and simplest explanations of the meaning of church membership we have seen. It is taken from the calendar of the First Lutheran Church, Dayton, Ohio.

#### Membership in this Church means:

1. Becoming disciples (or learners) of Christ.

They took knowledge of them (Peter and John) that they had been with Jesus. *Acts 4:13.*

2. Having a part in bringing His Kingdom upon the earth and in the hearts of men.

Greater things than I do shall ye do in my name.

*cf. John 14:12.*

#### The requirements of membership, then, are:

1. Faithfulness in attendance in the school of Christ, the services and sacraments of the church.

How shall they hear without a teacher? *Romans 10:14.*

2. Sharing in the enterprise of Christ through the regular weekly offerings, and some specific task in the church.

If any man willeth to do His will, he shall know of the teaching. *John 7:17.*  
 As they went, they were cleansed. *Luke 17:14.*

#### Interesting Series

This card announces two interesting series of sermons. They were given by

### The Perry Pictures

Reproductions  
 of the  
 World's Great  
 Paintings



Use them  
 in  
 Sunday  
 School  
 and Home

**TWO CENTS EACH** for 25 or more, 5 1/2 x 8. Send 50 cents for 25 on the Life of Christ, or 25 Art Subjects, or 25 for Children.

Large Pictures for Framing.

Artotypes

\$1.25 for one; two for \$2.00

Send 15 cents in coin or stamps for Catalogue of 1600 miniature illustrations.

**The Perry Pictures Company**

Box 175

Malden, Mass.



# Mother's Dreams

A Mothers' Day Service by DeWitt C. Williams

**SCENE 1.** A mother, about 70, comes on the stage and walks slowly across to a rocking chair on the other side. She sits down and seems to be meditating during the song:

"THE HOUR OF MEMORY"

Soprano Solo

(Music by Dvork; Words by Callahan).  
"The Humoresque"

Mother closes her eyes and goes to sleep and the following scenes show her dreams.

**Scene 2.** A young mother with babe in her arms enters and sits down in a small rocker. She plays with the baby during the reading:

"THE BABY" George MacDonald

At the end of the reading, the mother begins to rock the baby to sleep and continues rocking during the song:

"SWEET AND LOW"

Soprano and alto duet

**Scene 3.** Mother and father, about 35, and boy about 8, enter and all sit down, the boy on the father's lap. The mother reads or tells a short Bible story, and then they all kneel while the father prays; then the boy says his prayer, after which they rise and go out.

**Scene 4.** Mother, about 40, enters, hesitates a moment, and then kneels down by a chair to pray, remaining there for the song:

"MY MOTHER"

Soprano and alto duet and choir

Boy, about 13, enters, sees his mother in prayer and stops by the door. He stays there until the song is ended and then exits before his mother notices him. Mother rises, exits.

**Scene 5.** Young man, about 18, enters carrying suit-case, preceded by his mother, about 40. They stop in the middle of the stage and the boy sets his suit-case down, and takes his mother's hands and the choir begins to sing:

"GOD BE WITH YOU TILL WE MEET AGAIN"

At the end of the first verse, the son picks up the suitcase and walks towards the door with one arm around his mother. They stop there at the door, and remain in that position during the second verse. At the end of the second verse, the son exits. The mother remains at the door during the third verse and then goes back to the middle of the stage and stands or sits by the table during the reading and song:

"THE BRAVEST BATTLE"

Joaquin Miller

"ABSENT" Contralto Solo

Music by J. W. Metcalf

Words by C. Y. Glen

Mother exits at end of song.

**Scene 6.** Young man, about 22, enters and sits on edge of table in a rather careless though meditative mood during song:

"MOTHER'S PRAYERS HAVE FOLLOWED ME"

Exits at end of song.

**Scene 7.** Mother, about 55, older and more gray, enters and sits down in chair. Man, about 30, enters and stands by her chair during song:

"O LITTLE MOTHER OF MINE"

(Words by W. H. Brown)

(Music by H. T. Burleigh)

Both exit at end of song.

**Scene 8.** Mother in rocking-chair awakes as a man, about 45, comes in and walks over and gently shakes the chair. He stands behind her chair during song:

"THAT WONDERFUL MOTHER OF MINE"

Tenor solo

(Words by Hager; music by W. Goodwin)

At end of solo, they rise and walk to door, remaining there for song:

"SHALL WE GATHER AT THE RIVER"

Choir

Both exit at end of song.

## WEEKLY BULLETINS

and Parish Papers  
Send for Free Samples

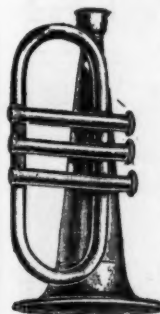
THE CHURCH PRESS

Lostant, Illinois

## Right Prices on Church Furniture

Communion tables quartered and polished, \$30.00. Fonts with detachable vessels, \$35.00. Kindergarten chairs and tables at prices that save your church money. Before you buy let's get acquainted.

REDINGTON'S Scranton, Pa.



## Mr. Pastor or Church Leader

If you are looking for a practical way to hold your young people, why not try a musical organization or a band club? Not difficult or expensive, and musical lessons not necessary. Twenty instruments to equip your young people and adults too.

Musical organizations are always popular in the church and Sunday school. Write us your plans. We will gladly cooperate.

THE SONOPHONE CO.

548 Wythe Ave. Dept. M Brooklyn, N. Y.

## HAMMERMILL 20 Lb. BOND LETTERHEADS AND ENVELOPES

Printed to Order and Postpaid

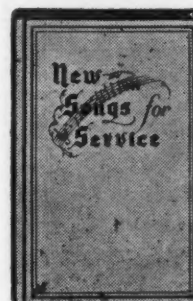
Price per	100	250	500	1M
Hammermill Bond Letterheads, White or Colors	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to match	1.00	1.75	2.50	4.00
Letterhead and Envelopes	1.50	2.50	4.00	7.00
Ripple or Linen Finish Letterheads	1.25	2.25	3.00	5.00
Envelopes to match	1.25	2.00	3.00	5.00
Letterheads and Envelopes	2.25	3.00	5.00	9.00

100 each: Letterheads, Envelopes and Calling Cards, \$2.00

All Stationery Neatly Boxed :: Satisfaction Guaranteed :: Send for Samples

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A Church School Hymnal that is vibrant with the spirit of youth, and constantly emphasizes worship as an essential to the development of Christian character.

## "New Songs for Service"

contains many of the popular religious education hymns—special orders of worship—Scripture readings—a very large number of the standard hymns of the church—the finest devotional hymns and complete orchestration.

SEND for an examination copy today, and see for yourself what a superior book we have to offer

Printed from new large plates, clear, readable type—good quality of paper—reinforced binding, and sold at a very popular price, \$45.00 per hundred, full cloth binding, and \$30.00 per hundred, heavy bristol card board binding.

The Rodeheaver Company

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\$3,000 a Year for Doing

Supplementary Religious Character-Building Work

Reading This Book Tells How

Tells how ministers everywhere are adding new force to their ministry, and doubling and tripling their income by doing religious work which does not interfere with their regular ministerial work.

THE WORLD'S GREATEST NEED

How About Your Future?



You are doing the noblest work that is given to man to do, but the pay is often so small that you can't help worrying about yourself and family. Therefore investigate this opportunity which is offering so many ministers such a happy solution to their problems. Remember the work helps and supplements your present work, giving you both greater opportunity for ministerial service as well as financial rewards.

Our Work is a Welcome Ministry

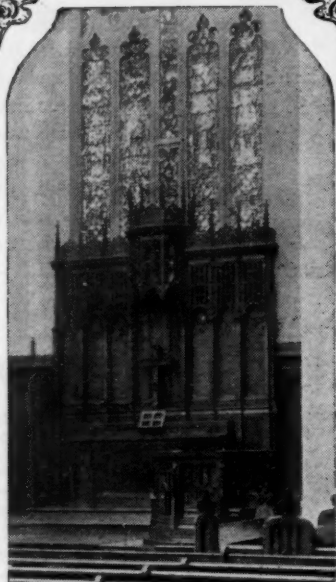
Rev. H. H. Howe, Denver, one of our many successful counselors, writes, "The work offers an unusual opportunity to industrious men and women to climb and develop new power. Ministers and other religious leaders will find with joy a distinctive field of Christian work, rich in satisfaction."

Mail The Coupon for the Free Book That Opens The Way to Greater Service and Income. It Shows All Proves All.

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1035 So. Wabash Ave.  
Please send without cost or obligation, the "Free Book" and complete information about your work.

Name.....  
Address.....

## FURNITURE by DE LONG



Altar and Reredos by DeLong  
Muhlenburg Lutheran Church,  
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## Not beauty of design alone

—not only correctness of appointments, but *all* of the factors which make for the perfect church interior are carefully considered by DeLong.

For information on the single piece of furniture or for complete equipment for the Church and Sunday-school

Address Department N

**DE LONG  
FURNITURE CO**  
1505 Race Street, Philadelphia, Pa.

## Interpretative News Notes

### Religious Emphasis Week

In March, Fargo, North Dakota, observed what is called "Religious Emphasis Week." For one week various civic institutions including the Chamber of Commerce, the various schools and clubs united in a program to give religion the place it should have. The executive committee: Catholics, Jews and Protestants and these churches were all represented in the effort. Community meetings were held in churches on the week nights. On Sunday afternoon, March 17, theater services were held in two of the local theaters. The same night mass meetings were held in two of the churches. The special Sunday speakers were Donald H. Tippet of the Church of All Nations, New York City, and Rabbi Albert G. Minda of Temple Israel, Minneapolis. Other out-of-town workers were Dr. H. N. Geisweit of the First Baptist Church, Des Moines, Iowa, and Ethel L. Perry of the Minneapolis Church Federation.

### Embezzling Church Treasurer Sentenced

The case of C. S. Carnes, formerly treasurer of the Home Mission Board of the Southern Baptist Convention, has been before the public for some time. Carnes, as treasurer of the board, embezzled an amount running into hundreds of thousands of dollars. Upon the discovery of the fraud Carnes disappeared but was afterward apprehended and taken into custody. Many looked for a very severe penalty to be executed but a compromise was reached whereby the defaulter will serve five years in the Georgia State prison and his property which amounts to some \$225,000 was obtained for the mission board.

The theft crippled home missions work in the denomination but not as seriously as it was at first feared. The churches which were self supporting rallied to the

work in the various states, the amounts which were given in some instances, reaching challenging amounts. The board, itself, has had to take a large amount of criticism, probably which it is entitled to, and in announcing the settlement promises that new business methods will make a recurrence of the offense impossible.

### Cleveland Will Endow Its Symphony Orchestra

Cleveland, Ohio, a city with an unusual appreciation of the good things in music, plans to raise \$2,500,000 to endow its symphony orchestra which, under the direction of Nikolai Sokoloff, has music and orchestration a byword of its streets. The endowment is part of a general promotion plan which will include a new home for the orchestra. One million dollars for the building has been given conditionally by John L. Severance, a local citizen. The conditions attached to the gift are that Western Reserve University contribute the land at University Circle and that the people of Cleveland give two millions additional to endow the orchestra. The University promptly met the first condition. A citizen's committee will soon make an effort to secure the amount necessary for endowment. The building to be erected at a cost of one millions dollars will not alone give the orchestra a home but will also be used for various purposes by the university and will be available for public meetings.

### \$1,000 for Best Advertisement

A prize of \$1,000 will be offered by the church advertising group of the New York Advertising Club for the best full-page advertisement on "Why Go To Church." The twelve hundred advertising agencies throughout the country have been invited to participate, although the competition is open to everyone who can fulfill the technical require-

## The Superintendent's Friend

Sept. 15		ATTENDANCE and OFFERING				1921	
Class	Teachers	Enrollment	Present	Offering	Class	Members	Prev. Offr.
1	Mr. G. H. Jones	12	8	10	17	9	6.53
2	Miss E. Jones	10	10	60	16	14	9.14
3	Miss J. Jones	14	11	71	19	10	7.12
4	Mr. A. Jones	10	8	54	Beggars	44	1.28
5	Mr. A. Jones	15	15	93	Primary	86	1.54
6	Mr. A. Jones	9	9	75	Junior	112	3.03
7	Mr. A. Jones	8	7	10	Visitors	4	
8	Mr. A. Jones	14	13	89			
9	Mr. A. Jones	14	8	71	Religious Sun. Sch.	14	
10	Mr. A. Jones	16	15	4.70			
11	Mr. A. Jones	73	63	3.38			
12	Mr. A. Jones	26	25	1.75	Ende F.	776	31.18
13	Mr. A. Jones	52	45	8.9	Last Week	653	29.29
14	Mr. A. Jones	21	20	2.37	Beggars		4.73
15	Mr. A. Jones	54	27	15	Children		13.33
16	Mr. A. Jones	75	59	4.95	Total		49.24
		Membership 800		Collected on Sun. Eve. Oct. 4			

Will interest every class to reach the highest standard  
Friendly Rivalry Will Arouse Interest in Your School  
Five other Sizes Completely Equipped. 90 Word Slides. 30 Sets of Figures.  
Write the House of a Thousand Things for the Church and Sunday-school.  
WM. H. DIETZ, 20 E. Randolph St., Chicago, Ill.



## Pulpit and Choir GOWNS

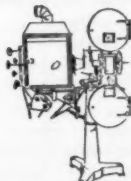
Embroidered Pulpit Hangings,  
Bookmarkers, Fabrics, etc.

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Most complete Stock in the U. S. Both New and Factory Rebuilt Moving Picture Machines, Screens, Booths, Opera Chairs, Spotlights, Stereopticons, Film Cabinets, Portable Projectors, M. P. Cameras, Generator Sets, Reflecting Arc Lamps, Carbons, Tickets, Mazda Lamps and Supplies. Send for Free Catalogue "G."

**MOVIE SUPPLY COMPANY**  
844 Wabash Ave., Chicago



ments. The advertisement is to be complete with art work and text, in one color, ready to be reproduced as a newspaper advertisement, and mounted upon white cardboard 22 by 28 inches in dimensions, the text itself to occupy the space of a standard newspaper page.

In addition to the award offered for the best advertisement, twenty other advertisements will be selected for "honorable mention," all of which will be displayed at the New York Advertising Club for a brief period, then sent to the Chicago Convention of the International Advertising Association to be held in May and later to its annual convention which will take place in Berlin, Germany, in August. The judges of the competition will be the Church Advertising Group of the New York Advertising Club, consisting of Charles Stelzle, chairman; Joseph H. Appel, Bruce Barton, E. F. Ellert, George Ethridge, William H. Johns, Frank Presbrey and E. C. Miller. Also serving as judges will be an equal number of prominent New York clergymen, consisting of Dr. S. Parkes Cadman, Dr. Harry Emerson Fosdick, Dr. Daniel A. Poling, Dr. Ralph W. Sockman, Dr. J. Howard Melish, Dr. William P. Merrill and Dr. J. Stanley Durkee.

Suggestions regarding the text of this advertisement will be furnished to those who desire to enter the competition. Address Charles Stelzle, 1 Madison avenue, New York City. Competition closes April 30, 1929.

#### Making the Army Popular

Honorable Ross A. Collins recently pointed out to the United States Congress the very subtle and dangerous methods used by the army to make its appeal to the nation and to break down the prejudice which has been growing against a cumbersome and unnecessary military establishment.

"Pretty Girl Officers Help Popularize Military Training. I can not give the Congress the number of girls who are given this particular training because their number was not furnished to the committee, but usually pretty girls are chosen as officers and sponsors and uniforms are provided for them from some source. These girl officers are frequently installed with much pomp and ceremony and public display; they lead parades and participate in reviews and preside on social occasions, conduct personal inspection of boy cadets in some places, and act as general billboards, advertising the glory of the Reserve Officers' Training Corps and the military machinery.

"Horses Lend Color to Many Branches of Service. The young ladies are not the only agencies used in the Reserve Officers' Training Corps for the purpose of popularizing military training. Horses also play a large part. There are certain schools that would probably not have a Reserve Officers' Training Corps unit were it not for the riding horses that are provided for the amusement of these young men. Riding is becoming very popular socially, and most young men in schools like to ride, and as long as they are able to ride a good horse, furnished, fed, equipped in a fine, splendid way by the United States Government, they join the Reserve Officers' Training Corps—for the purpose of improving their horsemanship. The horse is



**A**

### Shining Greeting

PEOPLE are naturally drawn to the church whose welcome is made evident day and night in letters of electric light.

Lasting beauty and effectiveness for reasonable first cost make a Flexlume electric an ideal form of church publicity.

Let us submit, without obligation, color sketch of an electric "Welcome" for your church. FLEXLUME CORPORATION, 1917 Military Road, Buffalo, N. Y.


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### ELECTRIC DISPLAYS

NEON TUBES . . . GLASS LETTERS  
COPPER AND BRONZE FINISHES




### Discriminating Organists—

compliment us upon the faithfulness with which we have interpreted their increasing present day demands. This policy shall continue. Developments of proven merit will always be embodied in the Schuelke Custom Built Organ, but at no time will the high quality standard upon which the Schuelke reputation rests be sacrificed for passing fads or innovations of a day.

**Wm. Schuelke Organ Co.**  
Milwaukee, Wisconsin.

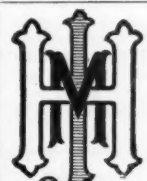
25,000 CHURCHES USE



### OSTERMOOR CUSHIONS.

BUILT - NOT STUFFED.

Illustrated Booklet and Samples Free  
Old Cushions Renovated and Repaired equal to new  
Ostermoor & Co., Dept. G, 114 Elizabeth St., N.Y.



### VESTMENTS

For the Clergy and Choir.  
Ecclesiastical Embroideries.  
Communion Linens.

**J. M. HALL, Inc.**  
174 Madison Avenue  
(Bet. 33d & 34th Sts.)  
NEW YORK



**SECTIONFOLD and ROLLING PARTITIONS**  
Reg. U.S. Pat. Off.

**Wilson**

An Installation of Sectionfold and Rolling Partitions

**Add New Rooms at Will**

CHANGE large rooms into many small ones instantly. Fold back or roll partitions out of way when large room again wanted. Installed in old and new buildings. Made complete at our factory. Guaranteed. Many money-saving uses. Send for catalog No. 27.

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11 East 38th St., New York City  
Offices in all Principal Cities  
Over 50 Years in Business

# LET US TELL YOU HOW TO GET MONEY AT A LOW COST

1909

*Twenty Years Successful  
Experience Raising Funds*

1929

No Cost or obligation for survey and analysis of  
your money problems

— Write today — Let us help you —

"IT'S OUR SYSTEM THAT GETS RESULTS"

## THE WARD SYSTEMS COMPANY

28 E. JACKSON BLVD.

CHICAGO, ILL.

## STRENGTH COMFORT and Compactness (when folded)

Three definite features  
of a Royal Folding Chair

Re-orders are the inevitable result of first orders wherever Royal Folding Chairs are sent. Let us send you one for trial. No expense or obligation.

Catalog sent on request

### Royal Metal Mfg. Co.

1144 S. Michigan Ave.

CHICAGO



4 Chairs  
fold to →  
6 inches

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September 23, 1896

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for his or her work. With this object in view special courses are carefully planned for the purpose of supplying the particular instruction that will prove the greatest advantage to the student in his profession. Our students are found in every state and many foreign countries. Distance no obstacle; earnest application is all that is necessary to insure success. Strongly endorsed by leading clergymen and thinkers. Address

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kept in the Army because of its amusement and social value rather than its probable military usefulness.

"The big parade for boy cadets where girl officers turn out to 'strut their stuff' is becoming a community event in many places and, of course, the Regular Army is glad to pull off these events, since it gives them opportunities to make speeches on the glories of preparedness and the general stupidity of our country in the past. You should see some of these gala parades and reviews held by our civilian training units—for the edification of those in the ranks and those in the grand stands. \*\*\*These parades and reviews are made so thrilling and attractive by every means possible that the little tots of the community will look forward to the time when they get big enough to participate in yet bigger and showier parades."

### Q. R. S. Merges with DeVry

In line with the trend of modern business is the merger of two of the strongest concerns in the amateur motion picture field—Q. R. S. and the The DeVry Corporation. This brings into combination the unusual financial resources of Q. R. S. with the outstanding manufacturing ability of The DeVry Corporation in this particular line.

Q. R. S. has achieved its wonderful financial success in a somewhat different though closely related field, and has only lately entered into the motion picture industry. So that especially fortunate is its consolidation with The DeVry Corporation, which during the last 15 years has occupied a dominating position in the manufacture of portable motion picture cameras and projectors, both in this country and abroad.

The DeVry Corporation as organized and developed by H. A. DeVry is well known for its vision, ingenuity and the ability of its personnel. It produced the first successful portable motion picture projector and has since kept not only abreast of the improvements in the line, but has consistently led the field in many important respects.

The amalgamation will enable Q. R. S. to transfer all of its motion picture activities to The DeVry factory, under the active management of H. A. DeVry and his experienced associates. The new financial resources now placed at the disposal of the motion picture end of the business enables the completion within the year of plans which are regarded as years ahead of the achievements thus far recorded in this field.

The new company will now face the market with the most extensive line of motion picture apparatus ever offered the trade by one organization. It will include the whole range of motion picture machinery from the least expensive movie camera retailing at \$39.50 to the highest priced combination talking movie outfits for home and business.

### Sadhu Sundar Singh Discusses Peace

Sadhu Sundar Singh, world famous as a convert from Hinduism to Christianity, says that he finds Christian countries more heathenish than non-Christian lands. In a book, "With and Without Christ," soon to be published by Harpers, he states that many converts which result from Christian missions return to an irreligious life because of the failure of Christianity in so called Christian countries.



The Sadhu is probably the most widely known Christian in all India. An out-cast from a home of wealth, he has undergone privation and persecution to experience the "living presence of Christ." His story of his own life and the story of many others he has known who have lived with and without Christ are told with the mystical interpretation of the oriental mind. He writes of many who have tortured their bodies to chasten their spirits. One man had lain on a bed of spikes, another was being swung by his feet from a tree, a third had allowed his right arm to wither by holding it continuously above his head, and still another kept the vows of silence. The Sadhu contends that such men can no more find peace and satisfaction than can the "pleasure-mad" materialists of the western world. He says, "Unless man's search for truth satisfies the craving of his religious nature he can find no rest, for when his conscience is awake, try as he may, he can never stifle its intense longing."

#### Bishop Charles H. Brent

The news of the death of Bishop Brent brings a real shock to all of us. Perhaps he had a wider international reputation than any other American bishop, and the whole Christian world will recognize its share in the loss. He had been in bad health for so long, and had kept us so nobly in spite of it, that one did not remember that such a condition could not continue indefinitely.

Bishop Brent's whole mind had been centered, in recent years, on the need for the unity of Christendom. To him was due the inception of the plan for the World Conference that was finally held at Lausanne in 1927. The refusal of Rome to participate was a great disappointment to him, for he believed the plan was so devised that Rome could have cooperated with no abandonment of her position. That practically the whole Christian world outside sent representatives did not wholly make up for the loss. When they were gathered together, he struck the note of high spirituality. He suggested no scheme for union, but he proposed a basis of corporate penitence for the Church's broken unity, the responsibility for which he felt to rest, in some measure, upon every part of Christendom.

But the representatives of all Christendom were not, in fact, penitent, as he believed they would be. That schism was a *sin*, and must be abandoned as such, he frequently reiterated, but he did not carry the conference with him. So, though the papers which the conference sent to its constituencies were notable papers, and while the measure of agreement accepted was greater than he anticipated, on the whole the background upon which unity might have been built was not created. That the "fulness of time" has not yet come seems to have been demonstrated.

As chaplain-general during the war he was a notable success, and he will be mourned as sincerely by those outside our own communion who came in contact with him, particularly the other chaplains, as by those of his own faith. As Bishop of the Philippine Islands he laid wise foundations and he established really notable work.

May God grant him light and peace! Few, at least, are his peers in *having tried*. And it is trying, rather than succeeding, that makes a man great in the sight of God.

—From *The Living Church*.

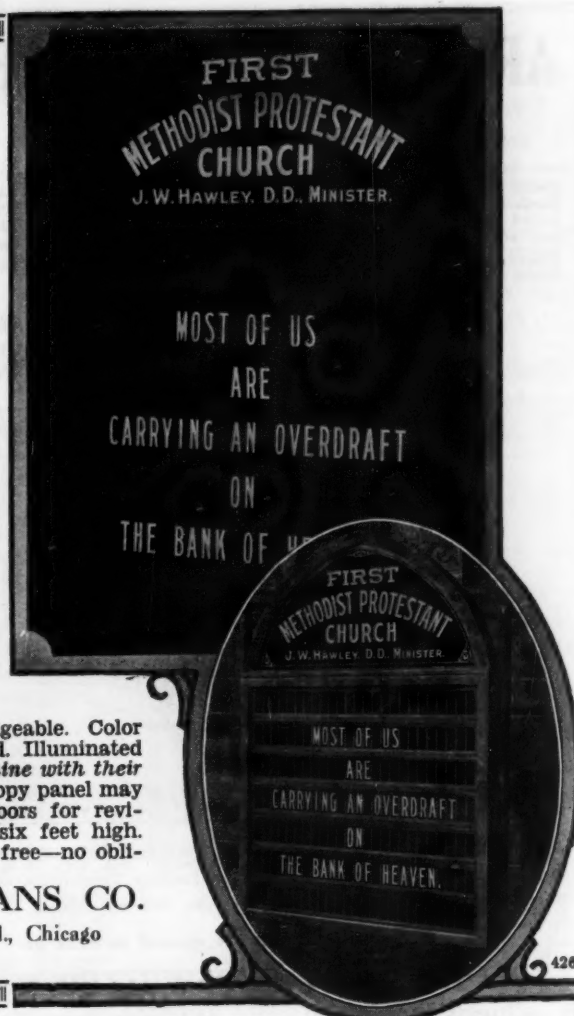
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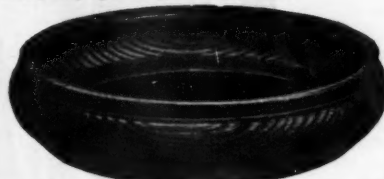
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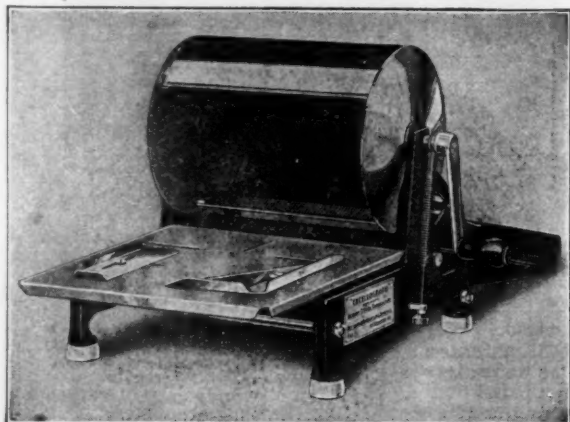
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Thomas W. Davidson in *The Fascination of the Unknown*; Fleming H. Revell Company.

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